

A  
JOURNEY  
THRO' THE  
WORLD:

In a VIEW of the several  
Stages of Human Life, &c.



THE UNIVERSITY OF CHICAGO

A

JOHN F. MURPHY



THE

WORKS OF

In a View of the

Stages of Human Life

THE UNIVERSITY OF CHICAGO



A  
J O U R N E Y  
T H R O' T H E  
W O R L D:

In a V I E W of the several  
Stages of Human Life.

C O N T A I N I N G,

- |   |   |  |
|---|---|--|
| I. <i>An Examination</i> into the Be      | ✱ | in the Ways of Religion and              |
| ginning of our Existence, or              | ✱ | Virtue.                                  |
| coming into the World.                    | ✱ |  |
| II. <i>Directions</i> to those, who have  | ✱ | V. <i>Persuasions</i> to such, who have  |
| the Government of Children,               | ✱ | been overcome by bad Exam-               |
| how to guard them in those                | ✱ | ples, or enticing Gratification ;        |
| Innocent Days against the Cor-            | ✱ | and who are thereby in the Snare         |
| ruptions, which presently offer           | ✱ | of the Devil, to return speedily         |
| themselves, thereby to deprive            | ✱ | from their present imminent              |
| them of that Innocence, that              | ✱ | Danger to a hearty Sorrow for            |
| they are then endued with.                | ✱ | their lost Time, and to make             |
| III. <i>Instructions</i> to those of fur- | ✱ | good the <i>great Business</i> , for     |
| ther Years, how to employ their           | ✱ | which they were sent into the            |
| Time innocently, and to guard             | ✱ | World.                                   |
| against being led into the Way            | ✱ | VI. <i>Encouragements</i> to all to per- |
| of Destruction.                           | ✱ | severe in a Course of Godliness          |
| IV. <i>Endeavours</i> to confirm and      | ✱ | without Weariness.                       |
| strengthen those of riper Year            | ✱ | VII. <i>The Advantages</i> , that will   |
|   |   | be reaped by a <i>Holy Life</i> .        |

---

*Adapted to common Capacities, and fit for all Sorts and  
Conditions of Men.*

---

By BENJAMIN PARKER, *Author of the  
Philosophical Meditations.*

---

L O N D O N :

Printed for the Author at *Mary-Bridge, Derby* ; and may be had at  
T. WARREN'S Bookseller in *Birmingham*, at Mr. STOKES'S  
Bookseller in *Dudley*, Mr. DUDLEY ROCKET'S Bookseller at *Brad-*  
*ford, in Yorkshire* ; at Mr. JAMES HODGSON'S Bookseller in *Hali-*  
*fax*, Mr. MARTIN'S Bookseller in *Leicester*, and Mr. DICEY'S Prin-  
ter in *Northampton*. [Price Stitch'd, Two Shillings.]

*Cced 1736*



Phylogenetic relationships.

1. The first book is "The History of the County of Essex" by John Smith, published in 1676. It is a large, thick book, bound in leather, and contains a great deal of information about the county. It is now in the possession of the Essex Record Office.

[ v ]

To His GRACE,  
The most Illustrious and Puissant  
**CHARLES,**  
DUKE OF  
**MARLBOROUGH.**

*May it please Your GRACE!*



Humbly beg Leave to make  
my most grateful Acknowledge-  
ments for the kind *Reception*,  
my two Books of *Philosophical*  
*Meditations* have formerly met  
with from Your Grace; and for the liberal Re-  
turn, which Your Grace was pleased to make  
me.

# DEDICATION.

MAY I further presume humbly to entreat your Grace's Condescension to *Patronize* these present Undertakings with Your Grace's Approbation; which being Works design'd for the Advancement of true Virtue, and intended to promote the Spiritual Welfare of Mankind; (as well as my two former Works) I cannot doubt but this will likewise find Acceptance with Your Grace; whose illustrious NAME (like a Star of the first Magnitude, which directs the Eye of the Spectator to the more obscure Stars, that happen near the Verge of its shining Rays) will give my present Undertaking a greater Regard and Esteem in the Sentiments of Men, and render my Labours the more Observable, and Successful to revive and promote that true Virtue and Godliness, which in too, too many, is now a Days almost grown out of Fashion.

IT is but improbable that any Attempts I can make to suppress Vice and encourage Virtue, which is my chief Design, can have any mighty Influence from my own single Enforcement, because of my Obscurity in the World.

FOR



# DEDICATION.

FOR which Reason it is that I endeavour to make my Works the more Useful by my Application to such for their Patronage, whose Virtues and dignified Places of Honour are equally Illustrious, so that their *Lights* so shine before Men, that they can suffer no Eclipse.

AND as these Virtues and Honours are most conspicuously join'd in the Person and Character of your Grace, which will for ever Shine in the succeeding circling Annals of Time (as well as the for ever Memorable and Renown'd Atchievements of Your Grace's late most Glorious *Predecessor*) so shall I hope that your Grace's Approbation of this well design'd Attempt, will not only add to its present Usefulness, but also continue the same to succeeding Generations.

MAY God continue Your Grace, and all Patrons of Virtue, in Health, Honour and Dignity, to promote and continue to us the *Truths of the Gospel of Peace*; and when you shall have finished such Noble Acts for the World, as God shall direct and appoint, may Christ

# D E D I C A T I O N.

receive You into the unmolested Joys of his Kingdom, and Crown You with the immortal Reward of Eternity, is the Prayer,

*(May it please Your Grace) of*

*Your Grace's,*

*most Obedient,*

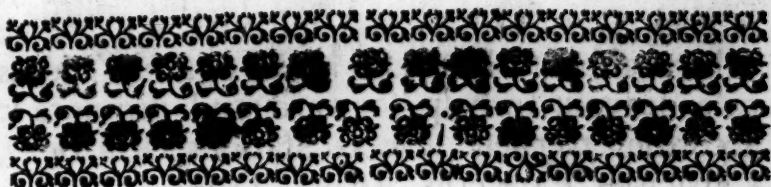
*most Grateful, and*

*devoted humble Servant,*



**Benjamin Parker.**

ren  
ind  
Tr  
ent  
fait  
the  
bili  
Tal



T H E

# P R E F A C E.



THE great Concerns of Futurity, call aloud upon every individual Member of Christ's Body in their several Offices to be as useful in their proper Places as their proportion'd Abilities can render them; that they may not be idle and indolent in this short and momentary State of Tryal and Approbation; and whoever hath enter'd himself a Member of Christ must be faithful in his Service, and strive to promote the Interest of his Kingdom so far as his Abilities can reach in the Improvements of the Talents committed to his Trust.

F O R

FOR whoever are endu'd with a Knowledge of their Duty to God must be sensible that it is their Duty to have the spiritual Welfare of others also at Heart and by all possible Means to endeavour to help forward and promote it according to their several Stations, Relations, Capacities, Concerns, Affairs, Trusts, Abilities, Endowments, and Qualifications.

ALL which being discharg'd, according to their several Engagements, will render the Dischargers thereof useful Members of the Body of Christ, and by how much the more useful any of Christ's Members shall render themselves in his Church Militant (while at the same Time they do not only instruct others, but also govern their own Actions by the Gospel Precepts) by so much the more shall their Glories shine in his Church Triumphant.

FOR whoever shall be prepar'd to give up the Accounts of his Stewardship with Joy, shall himself receive the Reward of his Diligence in the Discharge of that Care and Trust, that were here committed to him.

WE who are Laymen, are not to suppose that God has committed all the Care of ours and others Souls to those, who are set apart for the Work of the Ministry, and that no further Concern belongs unto us but only on the Account of our selves in our own private Devotions, and publick Attendance at Divine Ser-

vice



vice, as if this was sufficient for us; who are only to regard our selves as Men in private Circumstances, and not to shew our selves busy in Affairs of Religion any further than it suits the Care of our own Souls, or our Families.

INDEED where private Capacities can reach no further, it is well where this is but managed with that true Concern it requires; and I cou'd heartily wish this Care was taken by every Head of the Family, and also by every capable Member of it; by which true Virtue and pure Religion wou'd much more flourish and abound than it generally now does; for I doubt not but by a Practice of Religion in private Families, each one wou'd be inclin'd to be *exhorting one another daily, while it is called Day, lest any one shou'd be harden'd thro' the Deceitfulness of Sin.*

THRO' the neglect of which Duty, of every one in their proper Places and Stations, we find, that, notwithstanding the many Calls from the Pulpit, Sin is still a very thriving Commodity amongst us, so that the Ministers of the Gospel see need of all the Helps that can be afforded them to suppress Vice and encourage Virtue; and whoever can add to the Success of their Labours, I doubt not, will not only meet with their Encouragement and Approbation, but the Answer of a good Conscience towards God in the Discharge of so great a Christian Duty proportion'd to his Abilities and Circumstances.

WHICH

WHICH Considerations, with an impartial Concern for the spiritual Welfare of all Mankind, have induc'd me to make the following Attempt to promote it: In which I am far from usurping upon the Sacred Office of the Clergy, to whom I owe the most venerable Respects, whose Labours will be still the same, notwithstanding mine, which I desire may have their proper and intended Effects, for the carrying on the great Concerns of our spiritual Welfare.

BUT for want of the Laity, in their several Places and Stations, chiming in with the Clergy to suppress Vice and Profaneness we see by woeful Experience that many of the Youth of these Days return speedily to the Commision of those very Sins, which they have heard very sharply reprov'd from the Pulpit; and that too as soon as they are from under the Inspection of the Minister.

WHEREAS were the Instructions and Re-proofs from the Pulpit seconded by the domestick Admonitions and seasonable Corrections, when necessary, of the Overseers of Families; did Parents take Care to suppress Vice and encourage Virtue in their Children, Masters in their Servants and all Superiours in their Inferiours, and every one lay to a helping Hand according to their several Improvements and Places, then might we hope to see the Evil of Sin to decrease, and the Practice of Piety to flourish; since this wou'd mightily help forward  
their

their Labours, who now in great Measure have Cause to complain with the Prophet of Old, *Lord who hath believed our Report? or to whom hath the Arm of the Lord been revealed?*

NOW as I cannot be an idle Spectator into the common Ways and Follies of the World, and pass by without Concern to see so many taken up with gilded Toys and empty Delusions instead of Happiness, I have thought myself obliged, thro' my compassionate Concern for such, who seem to have lost all sense of Care or Concern for themselves, to attempt their Recovery from such Follies; and to direct others in the true Road to Happiness without turning aside from it, who have had the Advantages of a good Education and an early Piety.

By which Attempt I shall find the Answer of a good Conscience within my self; having been induc'd thereto not only from my extensive Charity to Mankind; but also that I might not appear before the Judgment Seat of Christ as a slothful and unfaithful Servant, and an unfruitful Member of his Church.

THESE have been the prevailing Motives with me to draw up the following Discourses, and the mean Circumstances I am under, thro' Misfortunes in Trade, have induc'd me to the more Pains and Diligence in the Propagation of 'em, by seeking Subscriptions for 'em; from whence

whence I wou'd also hope that they may the more generally answer my Design in promoting of Truth, Religion, and Virtue, which is my chief End and Aim in the following Work.

'T I S chiefly the Product of my own Experience and Speculations, which have been all the Library, I am at present furnish'd with, of any Advantage to me in this Undertaking, except my Bible.

M Y Genius also labouring under the Disadvantages of having no Academical Learning for its Improvement, and Cultivation, was one of the chief Causes that kept me back from endeavouring to render my self useful to the World in the like Services till lately; imagining my self incapable to express my Thoughts in that proper Language and Stile becoming an Author, and fit to promote what I cou'd heartily wish I might be an Instrument of.

N O T W I T H S T A N D I N G being press'd in Mind to publish some of my Thoughts to the World, which I had neglected on the Account and Reasons aforesaid, I thereupon drew up and publish'd my two Books of *Philosophical Meditations*, which having met with a more than expected Entertainment and Approbation, I am the more encouraged to make the following Attempt of being yet further Useful and Serviceable in my Generation; and have accordingly adapted my present Discourses to the more common Capacities; and I hope my former have been



been and will be of general Advantage to all considerate Readers, and induce the Curious to search into the Beauty of Nature, and to adore, love, fear, serve and obey its Author.

THE chief Comfort I enjoy'd in Adversity was an inward Satisfaction of Mind from my honest Designs and Intentions, which I hope I shall ever continue; the only Reflection I found upon it, was, that I had not done something in a publick Way to advance the spiritual Welfare of others, which from my Childhood I had mightily desired I might become an Instrument of.

To remove which Reflection, I drew up my former Works, and from their kind Reception I am encouraged to hope that this present Undertaking will still add to the Spiritual Advantage of Mankind, which I have, ever since I was capable of Consideration, had at Heart: And whether I be led by the Spirit of Truth or Enthusiasm I leave to the impartial Censure of those judicious Readers, who are capable to try the Spirits, and between which I have, in the latter End of this Discourse, I think, made a clear Distinction in a Marginal Note.

My Method and Stile must labour under some Disadvantages, for want of more acquir'd Learning; but having endeavour'd to express my Thoughts in the best Language my small Learning has furnish'd me with, I doubt not but in this as well as my former Works, all judicious

judicious Men will pardon my Deficiencies in that Kind, and accept of my honest Intentions, which are design'd to weaken the Kingdom of Darkness, and to advance the Truths of the Gospel of Peace: To which End, may the Blessing of God attend them.



## B. P.

I am encouraged to hope that this present Undertaking will still add to the spiritual Advantage of Mankind, which I have, ever since I was capable of Consideration, had at Heart: And whether I be led by the Spirit of Truth or Enthusiasm I leave to the impartial Censure of those judicious Readers, who are capable to try the spirits, and between which I have, in the latter End of this Discourse, I think made a clear Distinction in a Marginal Note.

My Method and Style must labour under some Disadvantage, for want of more advanced Learning; but having endeavoured to express my Thoughts in the best Language my small Learning has furnished me with, I doubt not but in this as well as my former Works, all judicious

A JOURNEY

---

A  
JOURNEY  
THRO' THE  
WORLD:

In a VIEW of the several  
Stages of Human Life, &c.



THE Great End of our coming into the World, wherein our Abode is very short and uncertain, is not to please and gratify the corrupt Inclinations of the bodily Senses, and to indulge our natural Dispositions in whatever we shall find pleasing and agreeable to our brutal Appetites, and fleshly Desires; but in more sublime and spiritual Employments to fit and prepare us for another State, which after our leaving this will be permanent and durable to all Eternity.

B

AND

AND as this is the chief and only End of our being here, we are not *here* to expect any compleat Happiness, but ought to employ our Time in a due Preparation for that future Happiness, which may be obtain'd by our present and earnest Endeavours after it.

HERE we are brought into the World, as into a Wilderness; we are journeying thro' it to a Land of Promise, which by an Eye of Faith we may see, and by Patience obtain, if we travel with Courage and Constancy, in Ways delineated, shew'd, and directed us in the sacred revealed Will of our Creator; and turn not aside therefrom thro' Giants and Monsters, who will attack us in our spiritual Journey.

BUT since we shall meet with many frightful Enemies in our Progress thither, and it not being attain'd without many Hazards and Difficulties; a good *Provision* in our setting out, and sufficient for the carrying us on, and continuing us in a right Road to our desired Haven, is above all Things necessary.

I SHALL therefore, in Order to secure our safe arrival at this Haven of Rest, take a View of the several Stages of humane Life.

As First, I shall observe something in Relation to our coming into the World.

2<sup>ly</sup>. I SHALL consider our first Glimmerings of Reason and Knowledge, and direct those, who have the Government of Children, how to guard them in those innocent Days against the Corruptions, that presently offer themselves, and tend to deprive them of that Innocence, they are then endued with.





3<sup>dly</sup>. I SHALL give Directions to those of further Years, who shall be capable of hearkening to Instruction, how to employ their Time innocently, and to guard against being led into the way of Destruction.

4<sup>thly</sup>. I SHALL endeavour to Confirm and Strengthen those of riper Years in the Ways of Religion and Virtue.

5<sup>thly</sup>. I SHALL endeavour to persuade such, who have been over-come by bad Examples, or enticing Gratifications, and who are hereby in the Snare of the Devil to return speedily from their present imminent Danger to an hearty Sorrow for their lost Time, and to make good the great Business for which they were sent into the World.

6<sup>thly</sup>. I SHALL encourage all to persevere in a Course of Godliness without weariness.

AND Lastly, shew the Advantages that will be reaped by those, who hold out to the End, without turning aside after that which profits not.

---

## S E C T. I.

*Of our coming into the World.*

**T**HE Great Creator of all Things has been from Eternity, necessarily Existent, infinitely perfect in Himself; and remain'd in the Unity of his Divine Essence, in undivided, uncommunicated Perfections, before the Creation of Worlds and Inhabitants, and that he might communicate his Perfections, distinguish'd the Essence of his Godhead into Father, Word, and Holy Spirit.

By which Word, (which is called his only Son, beloved Son, &c.) he began his Creations of Worlds and Inhabitants; as likewise of Spiritual Beings, *viz.* Angels, who shou'd be serviceable to such Purposes, as his Wisdom shou'd appoint amongst the rest of his Works, who had not so near an Approach to his Presence, and were not so near his Attendance.

Now the Angels being of the highest Intelligence of created Beings, must have such Duties of Allegiance enjoin'd them which they shou'd not deviate from, nor arrogate to themselves an Affectation of Divine Honours and Worship from any of the rest of God's Creatures, that were, or shou'd be made of inferior Intelligences; since it must necessarily bring Disorder and Confusion into the Creation, for God to give his Honour and Worship to any created Being whatsoever.

BUT this vain Attempt being made by the Pride and Arrogance of Lucifer, a fallen \* Angel, and

\* That this was the Sin of the Apostate Angels, I think, will appear from their Affectation of Divine Worship and Honours from Mankind, by setting up themselves as the Objects of humane Worship all over the World, wherever they cou'd be so receiv'd, and appearing as Deities, and answering humane Enquiries in Oracles.

And so far did the Devil carry this Affectation, that he attempted to become the Object of the Worship of Christ himself, and offer'd him all the Kingdoms of the World and the Glories of 'em to fall down and worship him.

And as this shews the Devil's attempts to set himself up as the Object of divine Worship, so it appears most probable that this was the Sin of his Apostacy, since he still continues to persist in it.

But our Blessed Saviour's Answer, "Thou shalt worship the Lord thy God, and him ONLY shalt thou serve," Directs us to the only proper object of our Worship, *viz.* The Lord God and him ONLY, therefore the Lord God is the ONLY Object of Worship.

Now our Blessed Saviour is himself the Object of the Worship of every Creature both in Heaven and Earth: *Phil. ii. 10.* "Let  
" all

and an innumerable Multitude of his Followers in Conspiracy with him; they thereby forfeited the Happiness of that State wherein they were created, and were accordingly banish'd that Blessedness, that accompanied the Satisfaction of those other Angels, who thankfully accepted that holy and pure Estate in which God in Wisdom had created and placed them; upon which right Choice they are now for ever confirm'd in the Fruition of perfect Happiness, perfectly satisfied in the communicable Goodness of their Creator, without aspiring after the unattainable Perfections of that Worship and Honour that only of Right can belong unto God; and which for any Crea-

"all the Angels of God worship him." *Heb. i. 6.* being himself the Creator of 'em all, for "by him were all Things created that are in Heaven and that are in Earth, visible and invisible." *Col. i. 16.*

Is it not then very absurd to imagine that Christ shou'd be a Creature himself? which if so, cou'd not be the Object of the Worship of every Creature, ONLY belonging to the Lord God: And it is still as absurd to imagine a Creature to be the Creator of all Things; even of all the Systems of Bodies in the whole Universe, and to give Motion, Laws and Limits to 'em, that they cannot of themselves transgress.

Now to the Creator of all these inanimate Bodies, and of all their Inhabitants rational and irrational, together with the Spiritual Inhabitants of the Heavens, must be an Act of Almighty Power in the unoriginated Existence, which can never be transfer'd to a created Being, for then wou'd God give his Power and Honour to another, which he has told us he will not. Besides,

Those who wou'd imagine our Saviour a created or made God, run into the Error they seek to avoid, in making a Plurality of Gods. That he was the Creator of all Things, that were created, is fully manifest from Revelation: And from his being the *true Object* of the worship of every Creature, *no* Creature being exempt from the worship of him; then it wou'd follow, that if he was a Creature, he was oblig'd to worship himself, the mention of which shews its Absurdity.

The summ of all is, That Divine Worship ONLY belongs to the Lord thy God, and as this is manifestly a Prerogative belonging to our blessed Saviour, as above prov'd, he must necessarily be, *the Lord thy God*, in the Unity of the Divine Existence from Eternity.

ture to attempt a Resemblance of, must be such a Treason, that even the very nature of it must disappoint the Hopes of such Apostates, who, by climbing out of their Reach, must necessarily fall into Perdition and Confusion, since the Prerogative of Divine Worship and Honours is solely belonging to the unoriginated Existence, as a Tribute from all his Creatures.

AND now as to the Creation of Man: We find our selves in *Being*, we know we began to exist but how and when we are so ignorant of that many have imagin'd we had an Existence before that we now enjoy in the Body, *viz.* a Spiritual one; and that God, for some Reason of Displeasure, thro' some Miscarriages in us in that spiritual State, has sent us into this World for a further Tryal and Approbation of us.

BUT I do not know one of this Persuasion, who pretend to remember any Transactions of their pre-existent State any more than if they had had no pre-existence at all; to solve which the Ancients (for it is an old Imagination) have told us that upon our Passage from that State to this World, we were oblig'd to drink of the River Oblivion, whereby we utterly forgot all our former Transactions.

BUT not to mention the fabulous Stories of the fictitious Poets, but to enquire into the Modern Notions of the Defendants of this Persuasion; 'tis also allow'd by them that all our former Occurrences are utterly forgotten. Then I wou'd ask to what End are we remov'd from one State to another for a further Approbation of our Actions?



WE are assur'd from Scripture that we shall be judg'd by our Actions, and that the Remembrance of 'em will in part be a Reward to Virtuous, or a Punishment to Vicious ones when remov'd from our present State; and therefore if a Remembrance of our Actions in a different State to this will be part of the Reward or Punishment of 'em; it wou'd seem unreasonable that we shou'd be sent hither for some false Steps we had taken in a pre-existent State, which we shou'd utterly forget, and therefore never know how to rectify or amend.

THIS wild Notion of Pre-existence has been an Inlet into several other extravagant Notions as that in particular of the Transmigration of Souls.

WHEN God created Man, we find in his reveal'd Account thereof, that when God had form'd his Body, he breath'd into him the Breath of Life, and Man became a living Soul, from which I observe, that breathing into him the Breath of Life, cou'd not be instilling into him a Soul pre-existent, for then he wou'd not have become at that juncture a living Soul, but a living pre-existent Soul wou'd only then have actuated a dead Lump of Earth, between which there cou'd not be any Harmony and Agreement.

BUT here the Body is so curiously wrought in all its Organs and Parts, to admit the Circulation of the Blood and Fluids thro' all the various Tubes and Windings of it, from the Heart its original Spring and Fountain, whereupon the Lungs do immediately assume their proper Office of breathing in the Element of the Air, and thus

is God said to breathe into Man the Breath of Life, having so curiously fitted every Organ and Part to their proper Offices, that thro' the Circulation of the Blood, wherein is the Life, the Lungs are made capable to receive and return the Air by breathing as the proper Means to continue the Union between the Soul and Body, and is therefore call'd the Breath of Life, properly belonging to it, as the Result of so amazing and Stupendious a Workmanship.

So that this is the Beginning of Man's Existence, who, being at first created after the Divine Image in Righteousness and true Holiness, he cou'd not receive a Soul that had been pre-existent and guilty of any former Miscarriages to its Creator, for then God's Image wou'd have been thereby defac'd, but we are assur'd that *Adam* came pure out of his Makers Hands, and therefore had not defac'd the Image of God before his Formation, tho' he afterwards did by his Disobedience to God's Command.

BUT it may be alledged that tho' the Image of God was defac'd by *Adam's* Transgression, yet it may be recover'd thro' Christ; and that if his Soul be supposed to be pre-existent before the Formation of his Body, and that it might have been guilty of some Miscarriages in that State, yet we do not know but it might be recover'd therefrom, and have the Image of God restored again to it before it assumed an Humane Body.

ANSWER, that then if the former Miscarriages had been made good, there wou'd have been no Occasion that it shou'd have been sent into a different State for a further Trial of its Obedience.

So

So that the Notion of the Soul's pre-existence does not appear to have any Foundation either from Scripture or Reason; but it is most reasonable to believe that our Beings here are our first Entrance into Existence, which I shall consider as our lineal Descent from *Adam* and *Eve*.

FOR after their Formation, God ordain'd that a Succession of their Race shou'd be continued by Means of Propagation, commanding them to *be fruitful and multiply*.

NOW it may be observ'd, that this Command to be fruitful and multiply being given them in their *innocent State*, that the Act of Procreation cou'd not be the Breach of the Law of God, as some have vainly imagin'd, because this Act wou'd have been in Compliance to a direct Command given them in their Marriage State and Contract; and to command and prohibit the same Thing implies a direct Contradiction.

NOW it appears that before our first Parents had comply'd with this Command to *be fruitful and multiply*, that they first transgress'd, in eating of the Fruit of the Tree of Knowledge, which God had commanded they shou'd not; which from what Account we have of it in the Mosaic History appears to be the very first Day of their Creation, and it is reasonable to suppose it was; because, had the Night come before that Transgression, we may imagin that they wou'd not have spent the Night without it, since this wou'd have been in Compliance to the first Command given them after their Formation, and it being granted, that their Transgression was on the first Day of their Creation, will in Reason establish

—stablish my Hypothesis in my former Volumes of the similarity of Days and Years before their Fall: And for a further Illustration of this Supposition, let us suppose *Adam* and *Eve* created in the fore part of the Day, (which was then half a Year long) in a perfect State of Innocence, and that the Fruits on the Trees in the Garden of *Eden*, where they were placed, were then in their Maturity, and gratefully entertaining to the Sight and Taste; and they being now newly come out of their Maker's Hands; and privileged to take a full Satisfaction in eating of the Fruits of every Tree, save only the Tree of Knowledge; and then having the perfect Mastery over themselves to govern and demean their Inclinations, we may reasonably conclude, that they wou'd be guilty of no Irregularities, while in their Innocence; and therefore before their complying with the Command of God to be fruitful and multiply (which in the Course and Order of Nature they might be disposed to defer till the proper Season of the Night,) being naturally directed first to supply their Appetites with wholesome Food and Nourishment; so that they, in all probability, go forth into the Garden to take the Pleasures there to be afforded in seeing and tasting the Provisions, that their benevolent Creator had provided and allow'd them; in which their Contemplations might excite 'em to Joy and Thankfulness, and to a true Complaisancy and Delight in their happy State; in which they might probably continue till towards the Evening of the Day; and allowing them both to be created before the Middle of it, or before Noon, wou'd, upon the former



former Hypothesis, be the length of two or three of our Months; which is much more reasonable to imagine, than to suppose that all these Occurrences were transacted within the Compass of one of our Days of twelve Hours.

AND now in the partaking of the good Things, allow'd and permitted them, comes on the Tryal of their Obedience.

AND here our Mother *Eve* is attack'd by a subtle and deceitful Enemy under the specious Pretences of Friendship, who suggests to her that the threat'ning God had denounc'd against them, upon their Eating of this Fruit, wou'd not ensue; but that his Commanding them not to eat of it, was only with a Design to keep them in Ignorance; because the Eating of it wou'd make 'em become Wise as Gods, knowing Good and Evil: Hereupon *Eve*, seeing that the Fruit was good for Food, and pleasant to the Eyes, began to long after it; and because of her being also made Wise by it, was still the more desirous of it; so that hereupon she relinquishes her Obedience to God, and, by these Temptations, is prevail'd upon to eat of the forbidden Fruit, and prevails with her Husband likewise, notwithstanding the Command of their Maker to the contrary, which ought to have over-ballanced all the Suggestions of any created Being whatsoever, tho' in never so plausible a Manner offer'd under the most specious Pretences of Friendship\*.

AND

\* Let our Mother *Eve's* being deceiv'd warn us from being withdrawn from our Duty to God thro' any Attempts whatsoever; let the Pretensions of those who wou'd perswade us to it be what they will; let us not be deceiv'd by Wolves in Sheeps Cloathing; who may be discover'd

AND now the whole Posterity of *Adam* and *Eve*, thro' their Transgression, are involv'd in Corruption; subjected to Sin and therefore to *Death*; because Corruption cannot inherit Incorruption; but *Christ* was promis'd to bruise the Serpents Head, and thereby to restore them and their Posterity to a new Covenant of Peace, which might bring them to *Life* and *Immortality* after *Death*; so that tho' *Death* and the *Grave* are consequent upon the Transgression of our first Parents, yet *Christ* has now obtain'd a Victory over *them*; so that *St. Paul* cou'd manfully triumph and say, "O *Death*! where is thy Sting? O *Grave*! where is thy Victory?" And then Answers, "The Sting of *Death* is Sin, and "the Strength of Sin is the Law," and then "thanks God, who hath given us the Victory "thro' our Lord *Jesus Christ*."

FROM which it may be observ'd that *Christ* having assum'd the Humane Nature and therein perfected Obedience for us, and suffer'd *Death* for our Redemption, and risen again without seeing Corruption ensur'd to us, so that, as thro' *Adam* we are subjected to *Death* and Corruption, so thro' *Christ* we are again to be rais'd and

discover'd to be such when they wou'd perswade us that our Salvation depends upon Traditions and Commandments of Men; or that Salvation is only attainable in their Church, and that we are safe in Communion only with them, for tho' we shou'd lead corrupt Lives, yet by partaking of their Absolutions we are out of Danger. These or any others than wou'd perswade us that we may be sav'd by any other Means than by Faith in *Christ*, and Obedience to his Precepts (where his Gospel is preach'd) we may assure our selves are false Teachers, Deceivers, and not to be hearkened to, but to be rejected as the worst of Enemies, let them appear in never so innocent and promising a Dress.

chang'd

chang'd from Corruption to Incorruption: Without which Obedience, Sufferings and Resurrection of Christ in the Flesh or Humane Nature, we cou'd have had no Redemption from *Death* nor Resurrection from the *Dead*; "For as in Adam all *died*, so in Christ shall all be made *alive*," or come to a re-union of Soul and Body, or a Resurrection from the Grave, to receive the Reward of their Works, whether they be Good or Evil.

HEREUPON the Apostle breaks out into Thankfulness for the Victory obtain'd by Christ over Death and the Grave; for tho' Sin was the Sting of Death, which Sin was a Violation of the Law of God, (as he elsewhere says, without a Law there can be no Transgression) and that Violation had subjected Mankind to Death and the Grave, yet the Sting of Death and Victory of the Grave were taken away by a signal Victory, Christ, in Humane Nature, had first obtain'd over Sin, by an unerring Obedience; and then over the Grave, by suffering Death himself, and yet rising again to Life before his Body was corrupted in that Grave; "for it was impossible he cou'd be held of Death:" *Acts* ii. 24. Because Sin is the Sting of Death; but Christ was without Sin, therefore *Death* cou'd not continue its Dominion over him; yet as it had so far engag'd against him that he really underwent a cursed Death, which was *not for himself*, *Dan.* ix. 26. So *he cou'd not be held of it*, or it cou'd not continue him in its Territories, but as he had lived an uncorrupt Life, so he wou'd surely loose the Bands, Bars, and Bolts of Death that himself shou'd

shou'd re-assume his Life before his Body saw Corruption, and thereby gain a Victory over it, to restore all the humane Race to a Resurrection of their Bodies, which shou'd also be made immortal, and chang'd from Corruption to Incorruption.

THUS is the Sting, tho' not the Effect, of Original Sin taken away in Christ, which was equally so before his coming thro' that Promise of it, therefore no one coming into the World of the Humane Race, can come into it under the Divine Wrath, any further than their being subjected to Death, so that the Wrath of God upon Adam's Posterity being executed in temporal Death, will never be imputed to unerring Infants in a future State: For their Innocence is, by our Saviour himself set forth as an Example of Imitation, which can only qualify us for the Kingdom of Heaven; and if their Innocence be a fit Qualification for Heaven then do we come into the World innocent, and cannot forfeit our Title to Heaven, which Christ has thro' his Death purchas'd for us, untill we become Transgressors our selves, which we cannot do till we are capable to distinguish between Good and Evil.

WE are indeed said to be conceiv'd in Sin and shapen'd in Iniquity, wherein is imply'd the proneness of our Natures to Evil as soon as we come to distinguish what it is, which Propensity in our Natures flows from the Root and Origen from whence we Spring, upon which Account we cannot be exempt from Frailties and Sins, and Death being consequent hereupon, we are said to be by  
Nature



Nature the Children of Wrath; which Wrath is executed in the Death we are subjected to.

ALL Infants therefore, that die in their Infancy, escape the Evil of making Vice their Choice, and their suffering Death consequent upon their Descent from Adam, they have then no more to suffer upon Adam's Account, but Life and Immortality to expect upon Christ's Account.

THUS having consider'd in what Circumstances we come into the World with Relation to our Original from Adam, and Redemption by Christ; it will not be amiss in the next Place to consider the amazing and wonderful Workmanship of God in the Formation of us in the Womb.

IN which, upon our Conception, we are in an undegested chaotical state of Fluidity without Order or Form (as this Earth was before its Formation) and now by the Spirit, or Power of God, implanted in all secondary Causes, the Fœtus in the Womb is fashioned from its chaotical State, by giving it, first, a vital or vegetative Life, by which every Part takes its proper Place, and every Vein, Sinew, Artery, Bone, and Ligament by Degrees assume their Dispositions and Offices, till such Time that the whole Mass is come to a proper Composure, so that the Heart, which is the Spring and Fountain of the Circulation of the Blood distributes it thro' the whole Body, by which Distribution enters the Life, Spirit or Soul; after the vital Life had nourish'd and brought the Mass to that maturity that the Body was so dispos'd (as observ'd in the Formation of Adam) in all its various Tubes and Windings to admit the Circulation of the Blood and Fluids, then,

I say, enters that Spirit of Life infus'd into it by the Almighty Author of Nature as a Consequence of so curious and inimitable a Workmanship: which Breath of Life, being secretly infus'd into the Foetus in the Womb, is conveyed to it by the Organs and Faculties of the Life and Motions of the Mother; and continues its growth in the Womb, with various Movements till come to a maturity or capacity of Strength to Breathe in the open Element of the Air; and when it is enter'd into the World, it begins to make known it is come to want Compassion and Help, being unable to shift for, or help it self.

WHICH Wants must be supplied by the Welcome of its Friends, which is generally afforded to all Infants, who have the Happiness to come into the World in a regular Way; *viz.* in the Honourable state of Marriage between their Parents; but the inhumane Usages of many Infants that have otherwise come into the World, even from their own Mothers, who many of 'em have embrued their Hands in their Infants innocent Blood, ought in Reason to make all Men and Women to detest all Acts of Propagation in an unlawful Way or an unmarried State, if there was even, no Law of God to forbid it.

FOR tho' several have met with better Treatment, and have escaped such Cruelty, yet have they wanted the united Affections of their Parents to take that proper Care of their Education, which was requisite and necessary; nay, very often they are in Danger, besides their want of Instruction, of having ill Examples set 'em, and Encouragement in Vice; so that if ever they  
shou'd

shou'd be so happy as to come to a true Sense of their Duty to God, their Neighbour, and themselves it must be attain'd with much Difficulty, and many Hazards must attend it: And notwithstanding the same may be said concerning Children of some irreligious Parents in a married State, yet these are free from the Scoffs of the World upon that Account, that the other poor unhappy Children generally meet with, tho' in themselves innocent of their own Descent.

AND it may be generally observ'd, that tho' married Parents themselves shou'd happen to be irreligious, where they have not lost all Sense of a future State, they will cause their Children to be instructed according to their Abilities, and desire that they may be of better Principles than themselves, from whence it has sometimes happen'd, that some Parents have been converted by means of their own Children. Besides, Children of married Parents have not that Reflection to lay upon 'em, in being Instruments of bringing them into the World in an irregular Way.

So that it is highly necessary that our Propensities to Propagation be kept within due Bounds, and wholly restrain'd to a married State, since a contrary Practice, in any Case, is not only a Disobedience to the Law of God, but a manifest Inlet to Disorders, Confusions, Inhumanities, and Cruelties: But of the Happiness of a religious married State, I shall have Occasion to speak in its proper Place, together with Baptism, and the Right that Infants have to it.

I SHALL only in this Section further observe, the Innocency of little Children: How pretty  
C are

are their Actions and the first Use they can make of Words? How entertaining are their Gestures and uncorrupted Prattle? one of these is a Pattern of exemplary Innocence, worthy the Imitation of the profoundest Philosopher, its Heart being free from Envy, at perfect Content with such Supplies as Nature only requires: It is delighted with what is offer'd to its present Satisfaction: It Studies not for Wealth, Honour and Granduer: It repines not at the Rich, nor despises the Poor: It is only then best pleas'd when it sees its Friends best pleas'd about it, with chearful and pleasant Looks; so that its Delights seem to be made up in seeing those about it delighted with it: which shews the height of mutual Love in this exemplary Innocence: And it is ten thousand Pities, that this Innocence shou'd be defac'd; but much more that it shou'd ever be lost.

LET all strive after the Imitation of it; and all Parents and Nurseres of Children endeavour to continue it in those Children under their Care and Charge: In the Management of which I shall lay down some proper Directions.

## S E C T. II.

### *Directions for the Government of Children.*

**A**S we come into the World in a state of Innocence, as observ'd, it must be a kind of Violence done to Nature to relinquish it; and the Continuation of it must in a great measure depend upon the Care of Parents or Nurseres, who may



may be guilty many ways of drawing them from their first Innocence.

BUT before I proceed to the Directions intended, it may be necessary to consider the inestimable Value of every Soul; that you may thereby be excited to that truly spiritual Concern, first for your own Souls, and then for the Souls of those committed to your Trust, which the Dignity of 'em really requires.

CHRIST tells us that our Souls are infinitely preferable to the whole World, with all its Riches, Honours, Glories, and Dignities, for "What will it profit a Man to gain the whole World and to lose his own Soul?" So that the future Concerns of the Soul are of the highest Consequence, with which nothing can stand in the least Competition: All Things that can be here enjoy'd are unsatisfying, trifling, momentary, transient, and fading; there is something elsewhere, more valuable for the Soul of Man, to aspire after, that can give it an entire Satisfaction, and a full, lasting, permanent, durable, and unmolested Enjoyment of compleat Happiness; what then can we more desire or wish for, either for our selves or our beloved innocent Children, than to lay a Foundation for the Enjoyment of this Happiness? which must be obtain'd by our Hearts and Affections being remov'd from all worldly Objects, which wou'd recommend themselves to our Choice as the only Happiness we shou'd fix upon, because present and agreeable to our sensitive Faculties: Upon which Rock of Perdition the great Deceiver of Mankind endeavours to drive us, and thereby to split our fu-

ture Hopes of better, more durable and more valuable Enjoyments.

AND as this has been his most successful Bait to draw Mankind from their future Expectations of Happiness, by perswading them to accept of present instead of trusting to future Pleasures; and as the Devil had experienc'd this to be the most enticing and prevailing Temptation with the Sons of Adam, so it was by this Engagement that he hoped to have prevail'd against the Son of God! when he offer'd him all the Kingdoms of the World and the Glories of 'em to fall down and worship him!

BUT tho' many of the Sons of Men have been deceiv'd by choosing the vain Glories of the World for their Happiness, and have taken up with present instead of future Enjoyments, yet Christ, who best knew the Value of the future spiritual Pleasures of the Soul, despis'd the Temptation, and chose a Life of Meanness; and underwent Ignominy, Persecution and a shameful Death, *not for himself*, but for our Redemption from Sin and Slavery to Satan thereby; also to shew us the worth of our Souls, that he for their Sakes cou'd choose temporal Meanness and Calamities, rather than all the World with its Glories and Honours; which himself cou'd have commanded without complying with the Devils Temptation, being the Creator and Governor of it, but relinquish'd it, because inconsistent with this Determination of our Redemption; for no other Reason but for our Redemption, and to bring us from Earth to Heaven, wou'd he ever have left his Throne in Heaven to have visited the Earth in human Nature.

IF then the Soul of Man be of so much value that Christ underwent the Indignities of the World and Death on the Cross to purchase its Happiness in a future State; and if to redeem us was a Joy set before him, thro' which he endured the Cross and despised the Shame, how, O how great then must the value of every Soul be? There is no comparison of its worth; All the visible Objects of the Universe cannot equal it; The Glories of the Sun, Moon and Stars are not comparable to it: All the Treasures of the Indies, which are travel'd for with so many Hazards, and labour'd after to be obtain'd for a short, uncertain Time, are but vain, empty unsatisfying Trifles; and if they notwithstanding this be worth the seeking after with such Industry and Diligence; how much more ought we, for our selves and Children, to pursue and seek after those everlasting heavenly Treasures, which may be obtain'd for the Soul, and which are infinitely more valuable than the gaining of the whole World with its Glories, and Honours for the Bodies Enjoyment, and thereby to loose the future Rewards that might have been gain'd for the Soul.

LET then these Considerations stir up all Parents and Nurses of Children to a true Care and Concern for the Souls of those Children committed to their Trust.

THE Divine Image in these innocent Children has the greatest Impression, that human Nature can now represent, which tho' defac'd in Adam, and cannot be here wholly recover'd, yet there is some Glimmerings of it in uncorrupted human Nature, which ought to be endeavour'd

after by all, and fought to be preserv'd in those, who have it, by such who have the Care of their bringing up.

I REMEMBER an Observation in an Ingenious Author, *That a Child was in the Hands of its Tutor, as a Sheet of White-Paper was in the Hands of a Painter, upon which he might draw what Pictures he pleas'd.* Now if the first Productions were foul and deformed, it wou'd be very difficult to erase them, and then to make 'em fair and beautiful upon the same Paper: Therefore it behoves all Parents and Tutors, as they regard not only the Souls of their Children and Pupils, but even as they regard their own also, to be watchful over them, to preserve them even from the Appearance of Evil, as much as possible; since this is the Time to lay a Foundation for their Eternal State, and if the Foundation be not safe, the Building is not like to prosper; and is it not better to lay the Foundation safe at first, than when the Building is half finish'd, to pull it down again to lay the Foundation then? This cannot then be done without double the Cost and Pains, and it may be the Projector too may never be able to amend it, nor go thro' the Charge of it.

THEREFORE in this great Concern of bringing up Children, observe the following Directions.

UPON their first Glimmerings of Reason, when you have dressed them clean and decent, as you ought to do, teach them to make such returns of Gratitude and Thankfulness as they shall be capable of, and for all other necessary Offices done  
for



for 'em; since this will learn them Gratitude to Benefactors; but do not put 'em upon an Admiration of themselves, (as the manner of too many is) for their fine Cloaths, lest hereby you sow the Seeds of Pride in their tender Hearts, which shou'd they grow up, they may be afterwards hard to supplant.

2<sup>dly</sup>. TEACH them not to retaliate Affronts, (which is too common with many unthinking Parents) by beating that, or those, that have offended them, but rather perswade them to make their Affronters their Friends, by their innocent returns of Kindness to their Affronters, by which they may be confirm'd in their Innocence, and brought on gradually to perform, by a natural Disposition, that chief Command of our Lord and Master *Jesus Christ*, of *rendering Good for Evil*, which being instilled into Children, while Innocent, is the only Means to make their Duty and Virtues become habitual.

3<sup>dly</sup>. KEEP them as much as possible from loose and vain Company that wou'd teach them any obscenity in Words or Actions; but if they learn any out of your Knowledge, when you perceive it, presently detect and reprove them for it, and it is natural that upon your discountenancing any Vice upon their first Engagement in it, that then it will be easily remov'd; since their Innocence will direct them to such Ways, that they see are pleasing to those, who have the Care of 'em; and they will be naturally asham'd to perform such Actions that they find tend to their Disreputation, or incur the Displeasure of their Governors, to whom they generally look for the Praise or

Dispraise of their Words or Deeds, and are thereby either encouraged or stop'd in the Pursuit of 'em.

4<sup>thly</sup>. NEVER be harsh and rigorous with them thereby to make 'em in a slavish Fear to you, where-ever the contrary Practice will take Effect; but even in Reproofs and Corrections, when necessary, let 'em observe your Love to 'em, and Concern for 'em, that you may kindle and maintain in 'em that Love to you, which will give a sevenfold Force to all your Admonitions and Corrections.

5<sup>thly</sup>. LET all Parents and Governors of Children be careful to set 'em good Examples in Piety and Virtue; in both Words and Actions, or they will not only involve them in Guilt but also make themselves guilty of the Children's Crimes, nay, Children, till they come to distinguish between Good and Evil, cannot be guilty themselves of any Transgression, but their Tutors may be guilty by conniving at, or encouraging any thing in them, that may afterwards turn to Sin when they come to further Knowledge; for by encouraging, or giving any Example in any Obscenity in Words or Actions, may give them the Liberty to get a Habit of 'em, which will afterwards be much harder to supplant, than it wou'd have been at first to suppress; therefore let your own Words and Actions be such, from which they can learn no unseemliness, and take Care to make proper Distinctions of theirs in commending what is commendable, and disproving what is not, thereby to give 'em a true Distinction between Good and Evil: And as they find themselves

selves encouraged or discouraged, they will naturally fall in Love with what they are commended for, and what they have your Example for in the Practice of, and be afraid of that for which they observe they meet with nothing but Reproofs, since withal they observe you shun such Words and Practices your selves: From whence I cannot here pass over without a seasonable Inference.

How sad and melancholly is it then, for these poor innocent Babes to be encouraged in any Vices, and their pretty and virtuous Actions slighted and taken little or no Notice of? And that this is the Practice of too many we see by sad Experience, whose Children are commonly learn'd to Swear and take God's Name in vain, before they can understand there is any Evil in it, and for the same oftentimes meet with Praise for their Boldness and Bravery, (as they term it, who practice it themselves, which is probably from the same want of proper Instruction and Restraint in due Time) and if these, who glory in these Children's Practice, be told of their Error, they will commonly Answer, God help 'em they do it innocently and intend no Harm, and therefore it must be pretty in them: Pretty in them! how can that, which is foul in it self, ever become pretty? Innocence it self cannot change it, for though Innocence must be separate from Guilt, yet the Guilt will cleave to those, who encourage and countenance unseemliness to harbour with Innocence; being the first Thing that defaces the Remains of God's Image upon humane Nature in its Innocency, which must vastly

ly

ly inance God's Displeasure against those, who thus encourage 'innocent Children to stain their Innocence, even, while the Children themselves are incapable of it; but shou'd it afterwards become habitual in these Children, as they grow up, as it too often does, how much more then must it multiply the Guilt of those, who first encouraged them in it, and shou'd they die in their Sins, the guilt thereof will come upon the Score of those, who first occasion'd their being confirm'd in these or the like vicious Practices.

6<sup>thly</sup>. Now the Praise or Dispraise of the Words, Behaviours and Actions of Children, is to them the only Thing that can recommend their Love to virtuous and pretty ones, or discourage them in the Practice of the Contrary; for they have now no other Views but to please those, who have the Care of them; and therefore it will be necessary to give them proper Encouragement and Applause for all pretty and virtuous Words or Actions, and Dispraise or Reproofs for the Contrary, which (as before observ'd) must naturally make them in Love with what they find themselves praised for, and shun that, for which they can meet with nothing but Reproofs: Praise and Commendations being naturally implanted in our Desires, and sought after in our Actions, even when we arrive at Years of maturity, and is never discommendable to be endeavour'd after by striving for it in a virtuous Way, for *a good Name*, thus attain'd, *is better than precious Ointment*: Where we do not make it our Business to seek for it by an outward Profession of Religion, or by making our Acts of Devotion



votion Publick, which only ought to be private between God and our own Consciences, for this has no Business to be manifest to the World, but wou'd turn all our Acts of Religion into Hypocrisy, but a seemly, harmless unblamable Conversation, in Words and Actions is highly necessary, without which all Religion, whether publick or private, will want the only and chief Part recommendable, which shou'd give it that true Light, which ought to shine before Men; and will necessarily give us that true Reputation, that may, and ought to be wish'd for and sought after.

BUT to give Commendations to Vice in Children, and to disregard their Virtues, will establish them in Love with what they ought to be brought up in a hatred of, and an hatred of what they ought to Love: And as the World now runs, if they be once thus engaged they will not fail to meet with Encouragement in vicious Practices as they grow up, with Applause in Vice and Discouragement in Virtue, which must vastly endanger their being rooted in Vice to their eternal Ruin: For amongst the Multitude, and common Current, where Vice is grown fashionable, Virtue and Vice are become transplanted, and Evil is called Good, and Good is called Evil, it is therefore highly necessary that a true Distinction of these two Opposites be made to Children as their Capacities will bear it, from their very first glimmerings of Reason, that as they come to Understanding they may distinguish rightly, and make a right choice of such Actions, Words, and Behaviours, as in themselves are truly Commendable

mendable, and which will give them *Favour both with God and all good Men*; and deter them from seeking the Praise of the vain and wicked, whose Actions have no worth in them, but tho' prais'd amongst themselves, are hateful to God and his Servants, and will end in Shame and Confusion, without a thorough Reformation, and entire Change, which will be very hard and difficult to an habitual Sinner, and, I think impracticable to such, who have defer'd their Repentance and Reformation in Hopes of pleasing the Flesh as long as they can, and repenting upon a Death-Bed, or when they can Sin no longer; I say, when a Sinner is sensible of the necessity of Repentance and Reformation in Order to his future Happiness, and yet neglects them on the Score aforesaid, it is ten Thousand Millions of Odds, that his promising Hopes of late Repentance and Reformation are defeated, and he utterly lost. From which I may infer, that

To be habituated then to Virtue in our Childhood and younger Years, is the safest and strongest Foundation, whereon to build our future Hopes of Happiness, which will remain unshaken in the midst of Storms and Tempests: Tho' notwithstanding the Subtilties of our Adversary the Devil, the Allurements of the World, and the Corruptions of our Flesh are Enemies, that will besiege and attack us still on every Side; so that, if the Foundation of our Faith and Practice be not safe and strong, how will they stand against these potent and powerful Enemies? And shall not those, who have no Security made against them, become their Captives and Prisoners at Pleasure?

AND

AND if every individual Soul, that comes into the World, be of such inestimable Value, as before observ'd, and the eternal Welfare thereof so much depends upon the early Care of Parents and Tutors. Let your Diligence in the foremention'd Directions, and whatever else may tend to their Instructions in well-doing be proportion'd, in some Measure, to the weightiness of the Affair upon your Hands, and the Worth of the Souls committed to your Trust, that you may give up your Accounts of 'em with Joy, which will be profitable both to them and your selves.

7<sup>th</sup>y. AND now having taken proper Care, both by your Directions and Examples to preserve Children in the Innocency, they were at first endued with, and they are come to some knowledge to distinguish between Good and Evil, and you have employ'd your utmost Endeavours to establish them in a right Choice of Virtue in Words, Behaviour and Actions; at a proper Season, or when they are capable to learn; let them be taught to Read; which ought not to be imposed on them too soon, because before they are capable of taking it, to be put to it, may not only dull 'em, but also make them out of Love with it, by becoming a wearisome Toil to them, having that offer'd them, that their Capacities cannot yet reach; therefore I say at a proper Season, which will be in some sooner than others; in the Management of which observe the following Directions.

I. WHETHER they be taught by their Parents or by Tutors at School; Let them never be suffer'd to pore upon their Letters too long,  
nor

nor any longer than you, or some one qualify'd and appointed by you look over, and tell them their Letters Names, and examine what they remember; and if this be done two or three times a Day for a quarter of an Hour at a Time, it will be sufficient at first, between which Times having their Freedom, and being otherwise diverted, it will be so far from becoming tiresome, that the most Children will naturally long for it as a Pleasure; and will much sooner learn their Letters, and afterwards their Syllables, than by being forc'd to their Books, as a Punishment upon any slight Offence to their Teachers, and confin'd to pore upon 'em, and to puzzle their Brains and Memories for Hours together, which has dull'd and obscured many a Genius that might otherwise have been quick, lively, and penetrating.

2. AFTER they have thus learn'd the Letters and Syllables, and come to Words of two Syllables, let them be then enjoin'd easy Tasks, as at first five Words at a Time to Spell, and put together, and pronounce; and let the Master or Mistress Spell them over to 'em first, and give them the true Accent and Pronunciation, as directed in the best *Spelling-Books*; teaching them likewise, as soon as capable, by those Rules to find the Accent and Pronunciation themselves, which by your repeated Diligence they will come to understand; and when you find they are capable to bear it with Pleasure, encrease their Task from five Words at a time to ten, or upwards hereafter, not exceeding twenty, till they have gone thro' the whole; but observe, if possible,  
to



to make their Task their Pleasure, that it may not become a Burthen, for then the Wheels of their Faculties will clogg and tire, and then you may whip long enough before they'll move again; which unhappy Usage of Children has been the Occasion of the Overthrow of many in their Progress of Learning, who have afterwards been esteem'd Dullards and Dunces, and when they have come to years of Maturity have even blamed themselves for want of Learning, when they have come to consider the Value of it; when indeed the Fault might not be their own but their Tutor's; It will therefore be necessary for all, who take upon 'em to teach Children at first to Read (besides the Rules in Common) to acquaint themselves as much as possible with each Child's Temper, and Capacity, and to proportion their Instructions accordingly.

BUT never suffer any, as above observ'd, to pore upon their Books or Lessons, any longer than you, or one order'd by you, look over and instruct them, till such Time that they can by your former Instructions begin to Spell, put together and pronounce some Words before you tell them, or till they have Understanding how to do this by Rule, as laid down in Mr. *Dyche's* or some other good Spelling-Book, whose Rules are taken from thence\*, being I think, the best Rules for learning

\* Since the publishing of Mr. *Dyche's* Spelling-Book, there is one publish'd under the Title of a *Complete Guide to the English Tongue*, the Rules of which in general are much the same of those in Mr. *Dyche*, but in other parts of the Book, there is considerable Improvements, particularly in the Praxis's, in which the Learner is properly instructed on what Words to lay the Emphasis, or Stress of the Voice in the Pronunciation, in Reading both Prose and Verse, which is brought under

learning Children that ever before appear'd in Publick; and if duly managed by the Tutors of Children will certainly save them abundance of that unnecessary Trouble that Children have formerly been forc'd to before they cou'd come to have any true Foundation for Learning; but have rov'd in confus'd Labyrinths in search of it, while they might have obtain'd a Competency, by a sound Foundation, at much easier Pains.

3. WHEN they have gone thro' the Spelling of Words of one and two Syllables as before directed, teach them to Read such easy Paragraphs, as are appointed in their Spelling-Books; as the Praxis on the Monosyllables, and then the Praxis on the two Syllables; observing the Method as above to look over and direct them while they learn, till they can read one Paragraph readily themselves before you put them to another, and so go thro' the Piece.

THEN let 'em go on with the Spelling of Words, of more Syllables as they fall in Course, reading the Praxises belonging to 'em, till they have gone thro' the whole; and after that let them go thro' the spelling and pronouncing the proper Names.

WHEN they have thus gone thro' their spelling, putting together and pronouncing distinctly, let them begin again at the first to learn the like numbers to Spell by Heart or Remembrance, you taking the Book, nameing the Words according to the common Pronunciation; and for every De-

der Rules that are highly necessary to be understood by every one who would speak English, or good Sense, which Mr. Dyer has wholly omitted.

fault

fault in their Spelling, right Separation of Syllables, and true Pronunciation themselves; give them true Instructions, and return them, till they be perfect in what they are set then to Learn; so let them again go thro' the whole both of common Words and proper Names; observing this as a Task one part of the Day, and setting them to read such short Lessons the other part, as you find their Genius will admit without too much Weariness.

THESE may be look'd upon as general and common Rules, which may allow of Exceptions, according to the Tutors Discretion, and agreeable to the Tempers and Capacities of his Pupils.

BY this Time any Child of a common Capacity will be able to read any easy English, and will be capable of being instructed in the Second Part of the *Guide to the English Tongue*, which let them be Taught in the next Place, by learning a few Questions and Answers at once, and, as above directed in their Spelling, let them be perfect in their Answers before they go further: Let this be their Business one part of the Day, while the other may be appointed for reading Chapters in the Bible, &c.

IN their future Progress in Writing and Accounting, the like general Rules may be observ'd: In the teaching of which together with the Languages, I shall think my self excus'd from pretending to direct those, who shall be the Instructors in such Learning; and only wish them Success in that noble Employment; and to conclude this Section, shall only remind all Instructors of Children and Youth to be frequently in-

filling into their Pupils the Seeds of Virtue and Religion\*, and shall now Address my self to those who are come to some Maturity in Knowledge.

\* In which I shall advise, that you teach them the Church of England Catechism, with some proper Explanations, that are Extant, which you judge most convenient and fit for their Understandings and Capacities, teaching them a little at a Time as they are able to bear it, making them always perfect in one Answer before you put them to another, and giving them as much an Understanding therein as they are capable of; and tho' it cannot be expected that they can come to a Ripeness of Understanding thereof in their Minority, yet this Foundation, well laid, will put 'em upon an Examination and Enquiry into the most difficult Parts of it, and help them into the Way to arrive gradually to the Understanding thereof, which may exercise their Thoughts and Wits till they become Men and Women; Let them also be instructed in the Duty and Usefulness of private Prayer, and their Attendance at publick Worship, and to proportion their Actions accordingly; so may you Hope they shall be preserv'd from running into the common Errors of the Multitude, and have a good Foundation laid for their Establishment in the Principles of pure Religion, and the Practice of true Virtue and Godliness.

---

### S E C T. III.

*Instructions to those who are capable to distinguish between Good and Evil.*

**N**OW you, who are come to a Capacity to know what is Good and what is Evil, and to make a Choice of your Actions; be very careful to make your Choice of good and virtuous Ones; to which End,

CONSIDER, from whom you receiv'd your Beings, that is, your *Lives* or *Souls*, which are contain'd in your *Bodies*; and for what End you receiv'd them.

YOUR



YOUR *Souls* and *Bodies* are fitly framed and connected together by the Almighty Power and Infinite Wisdom of *God*; you are the Workmanship of his amazing and inimitable *Art*: And in him alone it is that you can be Happy, (as will appear hereafter) the End or Design of your being made by Him, was that you might serve him here, and live in Obedience to his Laws, (which is only for your own Advantage) that you might be Happy in him, and thro' him, to all Eternity hereafter; which glorious Rewards cannot be expected to be confer'd on those, who will not serve Him, and obey his Righteous Laws; for *Good* and *Evil* are put to your own Choice, as it necessarily must to every reasonable Creature, for whatever created *Being* has not the Freedom to choose his own Actions, cannot be endued with Reason, but must be a mere Machine; nor can his Actions be Commendable or Rewardable, as to himself, which merely flow from an impulse of Necessity: But as the Actions of Men do either recommend them to Rewards, or make them liable to Punishments, they must necessarily be Acts of their own choosing.

YOUR Soul is that which actuates your Body, for your Body without it is but an unactive dead Lump of Earth: By your Soul all the Actions you perform are directed, the Body without it being incapable of any Performances, your Life is therefore your Soul, which is your very self, whether in the Body or separate from it.

FOR there are no Sensations belonging to the Body without the Soul; but there are Sensations belonging to the Soul without the Body, and

there are Sensations properly belonging to the Connection of Body and Soul together. By the joint Connection of Body and Soul, we See, Hear, Feel, Smell and Taste, which are Senses peculiar to their present Connection; and therefore not to be made the Objects of our Happiness, because these Sensations must cease, and be quite chang'd from what they now appear.----But such as are peculiar to the Soul only will endure, because properly belonging to the Soul, independent of the Body, and therefore will continue with the Soul when separate from the Body.

THE Sensations or Faculties properly belonging to the Soul, whether join'd to, or separate from the Body, may be these, which flow chiefly from Thinking; *Hopes, Joys, Delights, Extasies, Transports, Ravishments, Pleasures, Satisfactions*, and the like, with their Opposites; *Fears, Terrors, Sorrow, Anguish, Madness, Destruction, Miseries* without the least Gratification of Desires, &c.

AND as these Sensations or Faculties will remain with the Soul when separate from the Body so will they be increas'd, being freed from the present Objects of the bodily Senses (or the Sensations properly belonging to the Connection of Body and Soul) which obscur'd and clogg'd their spiritual Actings; so will they also be brought again with the Soul, when reunited to the Body at the Resurrection; and the Body will then have its present Sensations so chang'd and spiritualiz'd, that it will then also become subject to the Soul, and the Soul no longer subject to the Body; but shall then partake in the highest Degree of either that Happiness or Misery, which will result from the

the present Choice, which they here, and now had made of Virtue or Vice.

THE Inference is plain; under what an indispensable Obligation are we then, to make Choice of Good and Virtuous Actions, and to be govern'd by the Dictates of the Soul, or Spirit; and not by those of the Body, or fleshly Senses?

THE Body is at present supported by the Supplies of Meat and Drink for Nourishment, by which the Connection of Soul and Body is maintain'd and continued, by maintaining a due refreshment of the Blood, and thereby continuing its proper Circulation; for, the necessary Supplies of Meat and Drink, the Body is concern'd to require; from its continual and insensible Perspiration, thro' its *Sinews, Nerves, Arteries, Veins* and *Skin*; for as it constantly evacuates the Nourishment of that Spirit it receives from the refined Parts of Meats and Drinks, by the aforesaid Perspiration, as well as the grosser Parts and Spirits by the Evacuation of the Excrements, so it requires to be reinforc'd by the supplies of Meat and Drink. From which let it be observ'd, That our Eating and Drinking ought to be proportion'd to the necessary Supplies, that this Support only requires; for Nature, being loaded with too much of either, cannot freely digest it; and then this, otherwise necessary supply becomes Burthenfome, and throws the union of Soul and Body into Disorder; and oftentimes gives a Surfeit instead of Refreshment, by making *War* and *Jargon* in the room of *Harmony* and *Agreement*.

ALL Excesses are therefore forbidden us in the Law of God, because prejudicial to his cu-

rious Workmanship of ſo compleat a Fabrick as the Body and Soul of Man, compiled, as before obſerv'd, by the amazing Art of infinite *Wiſdom* and *Power*; which being exercis'd in our *Creation*, are alſo concern'd for our *Preſervation*, and therefore forbids us ſuch Things (and thoſe only) which carry along with them a Tendency to either our preſent or future Diſadvantage, and commands us only ſuch Things, which (tho' we at preſent cannot ſee into it) tend to our preſent or future Welfare.

AND what can a tender and compaſſionate Father do more for his Children, than to forewarn them to ſhun ſuch Practices that wou'd end in their Ruin, and encourage them in ſuch ways that wou'd bring them to Honour, and alſo be ready to aſſiſt them in all virtuous Actions; and to admoniſh, reprove, and correct all vicious Ones, that wou'd any Ways tend to their Hurt.

AND now you are entering upon the Stage of Action in this World; Let me ſhew you what Enemies you have to encounter, and alſo ſet before you the Way and Means whereby you may gain a Conqueſt over 'em.

THE *World*, the *Fleſh*, and the *Devil* are your *Enemies*, which will ſurround and attack you from all Quarters: The *World* will offer it ſelf to be your Portion to be ſought after and careſs'd, and will endeavour to become your Idol, by gaining your Hearts and Affections; and upon that Account will promiſe you Riches, Honours, and Pleaſures: The *Fleſh* will offer you the Gratifications of all your ſenſual Inclinations and the Satisfaction of your brutal Appetite, and will



will thereby tempt you to Excesses, prejudicial to your bodily Health and the Preservation of a sound Mind and Judgment: The *Devil* will suggest to you the worth and value of these Delights, and prompt you to renounce your Allegiance to your *Creator*, and to place your Happiness in something else, which you may enjoy at present.

NOW to gain a Conquest against these, and all other Temptations, that these Enemies will be daily repeating, *Let every one make proper Application to God, their Maker for Help, Succour, and Relief, for he alone is able to bring you thro' all Difficulties, and, thro' your own sincere endeavours, will not suffer you to be tempted above what you are able; but will assist you in your Endeavours; And to create in you a Love to God whereby you may be enabled to serve and obey him with the utmost Desire and Pleasure. Consider,*

HIS Goodness is such, that he never made any Man or Woman with Design to make them Miserable but Happy, for *his tender Mercies are over all his Works, and he wou'd not that any shou'd perish, but that all shou'd be brought to Repentance,* and so great is his Love to those, who will be govern'd by the Dictates of his holy Spirit in Opposition to the aforesaid Temptations, that he has promised them such Rewards as cannot here be seen, conceiv'd or express'd; being beyond Thought or Imagination inexpressibly glorious; so that the greatest Glories and Granduers of this World, are, in Comparison of the Joys of the Righteous in another, Vain, Empty, Trifling, Fading, Unsatisfactory, and Ceasing; but

that Honour and Glory, which God has reserv'd for his obedient Servants will be fully satisfactory, permanent, and everlasting.

GOD'S Love is better than Life, for with it he gives Life and Glory: *Then who cannot but Love this God, who is ready to invite all Men and Women into his Service, and to offer them such inconceivable Rewards, upon their Obedience; in the Performance of which he is always ready to assist them against all the Temptations they shall meet with to withdraw them from their Duty to him?*

BUT many a struggle, you may expect to meet with, to draw you back from your Duty to God, even such as will be shocking and surprising to your selves upon the entrance of 'em into your Thoughts and Imaginations; upon which you will also feel the Spirit of God giving you a Detestation of such abominable Temptations; and then it will be your Choice by which you will be govern'd, therefore nourish the good Motions of God's Spirit, and so shall you be enabled not only to resist but also to vanquish and overcome them: And that you may always have God's Assistance to work this Effect, endeavour always to be possess'd of the aforementioned Love to God, for this will make his Service easy, yea, pleasant and delightful.

BUT you perhaps will say, *How shall I love God, who is a Spirit, incomprehensible, that I can neither see, nor frame any proper Idea of? Or how shall I know when I do love him?*

I Answer, we may so far conceive of the Almighty Creator, as he has thought proper to reveal

veal of himself unto us, in the Declarations of his Attributes of *Love, Mercy, Justice, Faithfulness, Truth, &c.* Now if you be in Love with these Virtues, which belong to God in the highest Degree, then are you in Love with him; and if you pursue these Virtues, you are following his Precepts.

A G A I N, to help you to a Love to God, read frequently over the Life and Conversation of *Jesus Christ*, written by the four Evangelists, *Mathew, Mark, Luke and John*; and behold his Innocence of Life, his Love to Mankind, his renouncing the World and its Glories, who was the sole Lord and Creator of it; yet, notwithstanding his Power and Authority, relinquish'd all worldly Poms, for a Life of Persecution, and a shameful Death, to bring you to Glory in Heaven, and to make you Heirs of the Kingdom of his Father: And then tell me if this Love of God to you will not kindle, maintain, and encrease your Love, and Gratitude to God: Certainly it will, if you strive after it before the World, the Flesh and the Devil have got too much Possession; and if once you secure to your selves a true Love to God and virtuous Actions, you will then be enabled, by the Assistance of God's Holy Spirit (which will never be wanting to those, who love God, and earnestly desire his Help) to overcome the strongest Assaults, that can be made against you; and tho' they shou'd one way or other, be daily repeated, yet wait upon God and implore his daily Assistance, and he has promised that he will not suffer you to be tempted above what you are able,

A N D

AND he will likewise, for every Temptation thus overcome by you, thro' his Assistance, esteem it, thro' Christ's Merits, as a Victory obtain'd by you, and will annex thereto a Reward laid up in store for you; you will likewise find, that the more Temptations you overcome, the more Power and Strength you will gain against them for the future, and the weaker will the Temptations grow; so that tho' you may meet with many Struggles and Difficulties in your spiritual Birth, yet afterwards you will find Joy and Gladness to succeed: Joy of Mind, inward Peace and Satisfaction will be daily encreasing upon you, while you are *pressing towards the mark, for the Prize of the high Calling of God in Christ Jesus.*

FOR it will be necessary while we live, after never so many repeated Victories obtain'd over Temptations to be ever upon our Guard, and to *Watch and Pray*; for tho' the Power and Strength of Temptations may be much abated, yet we are not to rest secure as if we were become perfect; for there is no state of Perfection in these mortal and corruptible Bodies, so that it will always behove us to stand upon our Guard, and to pray for the Divine Assistance against Temptations, that the Devil may never be able to get an Advantage against us by any of his Devices.

BUT tho' I shall have Occasion to speak of Perseverance, and the Advantages of a holy Life in their proper Places; it may not be amiss here to take Notice of some of the Advantages that will flow from an Early and continued Piety.

THIS will secure to you inward Peace and Satisfaction of Mind in all the future Stages and Occur-



Occurrences of this Life, if you shou'd be continued here to live to the common Age of Man, if not you will be in a Condition to receive a better Inheritance, freed from all *Toil* and *Slavery*; *Fears*, *Envies*, *Falshoods*, *Slanders*, *Defamations*, *Cruelties* and *Deceits*; the common Lot of many in this Life, but they, who have once secur'd, and taken Care to continue, an inward Peace of Mind, will find this their only Support, for this will blunt the String of all Afflictions, Losses, or Crosses; this will sweeten all seeming Bitters, and render all States of Life more easy and tolerable, than the greatest Riches can, to a wounded Spirit.

LET it then be your daily *Prayer* to God to strengthen you against *Temptations*; and that you may grow in *Grace* as you encrease in *Years*.

IF you shall happen to have any Companions, that you shall observe at any Time guilty of Swearing, Cursing or Lying, reprove them for it; and endeavour to perswade them to renounce such Practices or they may expect to lose your Company, and if this prevails not, nor any additional Helps, you may call in, to assist in this good endeavour; forsake their Company, and let them see, that it is not their Persons, but their Vices you are at variance with, and if you can by any Means reclaim them, you will thereby do a very great act of Charity to your poor unfortunate Companion, that may be, had not the Happiness of being before better instructed: But be sure, when you happen into such Company, that will be by no Means reclaim'd from these or other vicious Practices, that you continue not to have

have any Society or Familiarity with them, lest their evil Practices shou'd stain your good Resolutions against Vice and Profaneness; since it is found by sad Experience, that bad Company has been infecting to Youth, even as a *Plague*, or some epidemical Distemper has spread its Infection in *Towns and Cities*.

AND therefore the Devil will, by all possible Methods endeavour to ensnare you, by tempting you to make Choice of bad Companions; in Opposition to which be sure to disappoint his Endeavours by a contrary Choice of such, whom you observe to be of a sober, virtuous, and pleasant Conversation, who have not comply'd with the common Corruptions of *Cursing, Swearing, Lying* and obscene *Talking*, embrace such Company with Pleasure, long after their Virtues, and endeavour to imitate them, and thereby make 'em your own by practicing the same; tho' you may possibly find that the Devil will be ready to suggest to you, that such Company is no ways agreeable, because the Gratification of your sensual Appetites will, by such Company and your Imitation of them, be greatly debarred; and that it is your Interest to give up your selves to all the pleasing Gratifications of your sensual Inclinations, and that if you debar your selves of these, you might as well be out of the World or out of the Body, which requires and invites you to be gay, bold and fearless; and to imitate the contrary Practices of those, whose Conduct seems to have set such Virtues at open Defiance: These are those, he will suggest to you, who have made a right Choice, for they please and gratify themselves,

selves, they renounce all Fear, they are not now subject to those trifling Apprehensions, which they once, like you, were enslaved to; they are now growing bold and fearless, and can dare the Almighty, as if with Pleasure, to damn their Bodies and Souls! And yet you see that these are the only Youths, or Men of Fashion!

AND indeed so they are look'd upon by their own Companions, and the unthinking Multitude, whereby the Contagion spreads like the Plague!

BUT I hope these Suggestions upon the first onset will be enough to surprise and amaze you, thro' the contrary Influence of the Spirit of God; which Influence of God's Spirit, those who have been overcome by the Devil, I doubt not, have experienc'd, and have found it very difficult to resist and *quench*; so that upon their first Entrance upon this Course, the Devil wou'd be forc'd to soothe them up with the future Hopes of God's Mercies to 'em, and that he wou'd gladly receive them whenever they repented, but that it wou'd be time enough to serve God, when they had first serv'd him, and taken their Pleasures of the World and the Flesh, and tho' at first they had enter'd for a while into his Service, they might at pleasure be disbanded, and enter into *Christ's*.

UPON which the Agreement is commonly first made between them and the Devil, and hereby their Allegiance to God is first broke thro': And when once this Allegiance to God, (solemnly made in their Baptismal Covenant) is forfeited, God's Covenant, therein made with them, to preserve and keep them by their Endeavours, from Temptations, is hereby disannull'd, because their Endeavours

Endeavours have been to resist the Workings and Operations of his Spirit, which is become griev'd thereby, and must be so far withdrawn from them as they have got Impudence and Proficiency in Wickedness to resist it: Upon which account it may be said of them, as it was of the old Antidiluvian World before *Noah's Flood*, that *God's Spirit will not always strive with Man*, which never happens until their Vices have debar'd it.

Now altho' the Devil might at first perswade them of God's Mercies to the Penitent, it was only with Design to get them into his Snare, for then he did not much doubt to keep them in it, for having them once deeply entangled in it, he does not much fear but he can keep them in Play, till it will be too late to get out, and if ever they shou'd resolutely attempt to do it, (as I am afraid but few of these will have that true Courage) he will then on the contrary insinuate, that their Sins are too great to be pardon'd, and that they have now nothing to expect but God's Justice, and thereby endeavour to overthrow all Attempts and Endeavours after Repentance and Reformation, and so will strive to shock 'em upon the Rock of Despairation, and sink 'em into the Ocean of eternal Perdition: But to these who have been thus miserably entangled, I shall have Occasion to speak to hereafter.

BUT I would hope that few who have had the Advantages of a good Education, will ever become so deeply entangled in his Snares; for as the foremention'd Temptations are in themselves very shocking to Nature, they must be so to those, who have just enter'd the Stage of a spiritual Warfare,



fare, therefore if you shall meet, upon your first onset, with such barefac'd Devices from the Enemies you are to engage against, immediately apply to your General *Jesus Christ*, (under whose Banner you enter'd your selves Servants in your baptismal Covenant) for Succour and Relief, thereby to rid you of such dreadful Temptations to renounce his Service; and this must be your constant Remedy against this and all other Assaults of the Devil, who will always be devising how he may bring you to withdraw your *Allegiance* from Christ.

F O R if he finds he cannot thus do it at once, he will afterwards try to find out Ways to do it as imperceptably as he can, and take all Opportunities to bring you into Snares unawares, and this will be next to impossible at all Times to be secure from; but whenever you happen to be unadvisedly drawn into any Snare, examine into the Reason of your own Conduct, and how you lost your Guard, and return to God by Repentance, and pray for his Assistance for the future, and hereby be admonish'd to be upon your Watch, and never let any of his Devices against you prevail to draw you into the continued Practice of any known Sin or Wickedness, and then altho' you will meet with many Frailties of humane Nature, which the Devil employs as so many Engines to destroy your Souls, or at least your Peace with God at present, yet by your daily Repentance, good Purposes, and Resolutions, with Endeavours to be watchful over your selves, you will be preserv'd from the great Offence of giving up your selves to be lead captive by the Devil at  
his

his Will; and by your powerful Advocate, your Sins and Infirmities, will be interceded for, and thro' his Merits and Mediation they will also be pardon'd.

BUT if ever you shou'd be overcome by any of the Devil's Devices to renounce your Guard and Watch, and thereby your *Allegiance* to God, you will naturally fall into Perdition and Destruction; since nothing else but the Enjoyment of God himself, can give any true Satisfaction to one single Desire of the Soul, for he that made you, can only make you Happy, and if you cleave not to him in Obedience, but forsake him, by hearkening to the Suggestions of your spiritual Enemies, he must necessarily then forsake you; and then you will be left void of all manner of Happiness, Comfort, Ease, or Pleasure, when you leave this World; and be deliver'd over to your own Tempers to be tormented in the Lake of Fire and Brimstone, kindled and maintain'd by utter Desperation and Destruction, thro' the Sense of your egregious Follies, in the rejections of God's Calls and Invitations, both by his Ministers, and the inward Operations of his holy Spirit in Opposition to those Temptations by which you were overcome.

LET, then, neither the open Attacks, nor the private Insinuation of the Devil, be ever able to tempt you to renounce your *Allegiance* to God, or your *Watchfulness* against them; for when his open Assaults have been baffled by you, you have made a good Defence; which be sure you continue to repeat as often as he shall continue to repeat his Attempts against you; and be also a-

ware

ware of his lying in wait to make all your lawful Diversions, Recreations, and Employments so many Snares to draw you by insensible Degrees to Destruction. And how these are to be used, and not abused: I come to consider,

*Recreations* in themselves lawful and expedient, not only in Youth but in all Stages of Life, very often become Snares and Inlets to Vice; therefore it will be necessary to consult, what Recreations and Diversions may be practiced, and how they may be managed, without corrupting the *Morals*; in which this general *Rule* may be observ'd, that they are only to be used to refresh the *Body* and brighten the *Mind*, and must be such, from whence proceed nothing but *Goodwill, Love, Peace* and *Agreement*; so that the Parties concern'd therein continue in *mutual Friendship*.

BUT whenever these Virtues are broke thro', so that *Envy, Contention, Wrath, Malice, and Revenge* are stirred up, then they become Snares and give the Devil an Opportunity to get Possession of those Hearts thus inflam'd, and he will not fail to heap Fuel on this Fire, when there appears so much Hopes of his gaining an entire Conquest, and, to this End, will perswade you, that you are concern'd, never to relinquish that Honour, which now calls for your Bravery in a Seasonable Self-Defence for the Affronts and Abuses you have receiv'd from those, you are engaged with: He will likewise represent the same to your Opponents, that they are concern'd to shew themselves *Brave*, and to stand in an open Defence of their Reputation! which by Cowar-

dice will sink in the Opinion of the World, and especially their own Companions: But be assur'd, that whenever you shall fall under these Temptations, it is the Device of the Devil, and if ever you shou'd unadvisedly happen to be drawn into Anger or Passion (which you ought to avoid as as much as possible) presently recollect the Thoughts of your Duty, to be forbearing and forgiving of Injuries, as you expect God to forgive your Inadvertencies and Infirmities, for this will entitle you to a Reputation with God and all good Men, which is infinitely preferable to your vain-glorious Reputation of Bravery in Vice, Malice, and the most open Retaliations of Affronts, or Injuries, which is only the Applause of the Devil and his Agents.

THUS you may see how far Recreations are lawful and expedient, and ought to take Care to avoid all such, which carry in them a Tendency to draw you to Vice; (as too many now-a-days in vogue do,) to the Ruin of many of their Followers; as we see by sad Experience, for by *Gaming*, several, thro' bad Success have been put upon the Arts and Deceits of *Cheating*, and upon the Heats of *Cursing*, *Swearing*, *Damning* and *Fighting*, and abusing one another in the most barbarous and inhumane Manner; thus making the Workmanship of God (the curious Fabrick of an humane Body) a Butt for the Malice of hellish Fury and Distraction; so that even Murders have too, too often been consequent hereupon.

AND altho' the Consequences of these *Games* have been generally condemn'd by Men in their Senses, yet how often do, even some of these  
Men,



Men, who condemn the Consequences, put themselves into the Way of these Temptations, by practicing those *Games*, which very commonly lead to these Evils; and their Plea for it is, that they have no Design to come to that Abuse of 'em, which others have done before 'em, and that they may be made an harmless Use of; If this be granted, which I think it scarcely can, (especially when great Wagers are contended for) you are hereby put into the Way of great Temptations, which sometimes over-balance the best and firmest Resolutions, which I doubt not many Practicers of *Cards* and *Dice* have experienced.

AND therefore it is most advisable entirely to forsake and resolve against such *Games*, that carry along with them such dangerous Consequences, lest Satan thereby get an Advantage against you: And, in all your *Recreations*, *Plays* or *Games*, let what you contend for be no more than what you can choose to win or lose with Pleasure, that you may continue in Love and Friendship with your Opponents and they with you.

*Objects of Cruelty* ought not to be made matter of our Games and Diversions; which, besides carrying along with 'em the forementioned Evils, are in themselves Sinful, and tend to the hardening of the Heart, and depriving it of that Compassion and Humanity, which were implanted in it by the *Divine Impression*, and which ought to be carefully preserv'd and cherish'd, and not defac'd by taking Delight in Cruelties, such for Instance as setting Creatures of inferiour Rank at Variance one with another; as *Dogs* with *Dogs*, *Bears*, or *Bulls*; *Cocks* with *Cocks* and the like;

like; which to see ought rather to be matter of our Humiliation than Diversion; since it was Man's Transgression of God's Law, that first brought *Enmity* into the World.

AND since *Plays, Comedies, Tragedies* and *Operas* are likewise become the Entertainments of Multitudes, it may be necessary to observe, that they were at first purposely calculated for the suppressing of Vice, by rendering it in its own proper Colours, with that *Wit* and *Satyr* that might make it appear as Odious as it really is; being that, which wou'd rob us (notwithstanding its seeming Gratifications) of all manner of true *Delight, Satisfaction, Ease* and *Happiness*, and involve us in utter Ruin and endless Destruction, and leave us void of the least Gratification of any one of our Desires hereafter: But where *Comedians, &c.* have relinquish'd this proper End of their *Acts*, and make them rather tend to the corrupting the *Morals*, and viciating of the *Principles*, then these *Diversions*, tho' acted with the greatest shew of *Wit* and *Humour*, become Sinful, and are to be shun'd and avoided by all, who intend to keep themselves out of the Way of Temptation.

BUT when, by them, *Vice* is satyriized and render'd odious either by *Comedies* or *Tragedies*, the *Actors* themselves having a true taste of *Virtue*, and hatred of *Vice*; then are they likely to leave a good Relish upon their Spectators and Auditors, as well as give them a present *Diversion*.

I COME, in the next Place, to consider the several Circumstances and Capacities of Youth,  
and

and how their different *Births* will afford them different *Views* and *Employments* in the World, which every one that comes into it, and lives to Years of Maturity, must needs be concern'd with.

AND it will be requisite for all sorts and Conditions of Youth, of what Circumstance soever, to look upon all Men equally as capable of Happiness or Misery as themselves, and that as they desire their own Welfare here and Happiness hereafter, so they shou'd as heartily wish that of others, and lay hold of all Opportunities to promote and forward it, even as they cou'd wish other Men wou'd promote and forward theirs.

LET this be your first and general Rule as soon as you come to enter upon the Stage of Action, and begin to think which way you must enter upon for a Livelihood in the World, during your stay in it, viz. *To do to all Men as you wou'd they shou'd do to you*: This is the GOLDEN RULE by which you can only steer Safe, and therefore ought to be observ'd by you all, in all Degrees and Circumstances of Life and Employments, thereby to direct all your *Actions* thro' the whole Course of your Lives.

TO illustrate which I shall observe what Effects the Observation of this Rule will produce in the several States, Conditions and Circumstances of Life.

I SHALL begin with those, whose *Births* have distinguish'd and signaliz'd them from those, whose meaner Circumstances call them to some Trade, Business, or Employment thereby to procure them a comfortable or tolerable Subsistence in the World.

AND you'll now find that many of your Companions in Learning and Play can no longer be continued with you in *Schools of Education*; but are remov'd to *Apprenticeships, Clerkships, Book-keepers* or other *Labours* for a common Support and Maintenance; while you are remov'd from one School to another and at last to Academical Learning, with some of your old School-Fellows along with you design'd for a Maintenance from their acquir'd Learning, along with their natural Qualifications.

NOW you are to lay hold of this golden Opportunity, before the necessary Affairs of Manhood call you to attend the Concerns thereof; and you are to imploy the Powers and Abilities of your Minds in a search after Learning, as much as those, who are put to Trade or other Business, are called upon to be diligent and industrious therein.

AND as this is the Time to gain a stock of sound Learning; so are you to guard against the common Temptations you find incident to your Years, and to reprove and admonish such as you see taken in by them; or to avoid their Company if irreclaimable: You are to consider that as you have such Advantages for Learning that others have not, so it will be necessary that you shou'd be furnished with such a stock of Learning and Virtue, as may enable you to lay it out in charitable Offices; by instructing the Ignorant, and both by Admonition and Example to instill into 'em, and endeavour to establish in them, the Seeds of Virtue and Religion; always observing that were you to imagine them in your Circumstances



stances and your self in theirs, what you cou'd reasonably desire they shou'd therein do to you, do ye even the same to them. As for Example,

W A S you to imagine your self Ignorant, and they Wise and Learned; wou'd you not desire that they wou'd condescend to instruct you in some of their Wisdom and Knowledge, and that they wou'd behave with that Candour and Freedom, that wou'd give you the Opportunity, sometimes, of their improving Conversations? Thus by forming a Judgment of what you cou'd naturally wish for from them, in a change of Circumstances, you may be able to see your own Duty to them either in spiritual or in temporal Affairs; and which you, according to your Ability in Riches, or Attainments in Knowledge, are concern'd to acquit your self in the Discharge of.

Y O U are to consider that it will be your Business to observe and see where your Assistance is in either kind wanted, and be readily disposed to afford it upon all Occasions in such charitable Offices, as may neither lessen your Substance, nor deprive you of making a proper Provision for your Families, when you shall come to have the Care and Government of 'em; for this wou'd not only be an Error of Excess in your Charity, but wou'd also deprive you of an Ability to continue those charitable Offices, which the Law of God and Nature require. But, I think, I need not enlarge upon this Head, because this Error (tho' sometimes) is very rarely fallen into. But further,

R I C H E S are not given Men with Design that those, who enjoy 'em shall be exempt from all the Concerns of their fellow Creatures, or to make

'em void of Care, or to indulge themselves in all the Gratifications of their sensual Inclinations, or to be thrown away, and squander'd in their Delights, Games, Lusts, and Excesses.

BUT ought to be employ'd in the Relief of the Necessitous, and, as above observ'd, proper Care taken rather to encrease than diminish the Estate they are first possess'd of, that they may thereby be enabled not only to continue but encrease in doing of Good.

NEITHER is Learning and Knowledge bestowed upon Men to be hidden in Obscurity and conceal'd to themselves; which wou'd be like unto lighting a Candle and putting it under a Bushel, instead of *placing it on a Candlestick that it might give Light to the Household.*

FOR altho' a proper Provision is made, of Men set a part for the Ministry of the Gospel, for the instructing of their respective Flocks, who are in Duty to God, bound to take all the Care and Pains, that in Reason can be expected from them, by Teaching, Instructing, Advising, Reproving and Exhorting them, yet we find, that notwithstanding we have all Advantages that can be this Way expected, that for want of a mutual Duty requir'd of all Men, according to their Opportunities and Abilities, *to be exhorting one another daily, while it is called to Day*, that many remain *harden'd thro' the Deceitfulness of Sin.*

AND as it is a mutual Duty incumbent upon all Christians according to their Attainments and Abilities to help forward the Salvation of the Souls under their Inspection, Relation and Friendship, and of those with whom they have the Opportunities

portunities of Commerce and Conversation; so it must in an especial manner belong to those, who are born to Estates and plentiful Fortunes in the World, and ought to be mix'd with their other Charitable Distributions, where they see it necessary, from whence it is likely it wou'd have the greater Force and Effect.

NOW therefore you, who have the Opportunities of the Improvements of Learning and Knowledge upon your Hands, endeavour to qualify your selves therewith; that you may be able to do good to the Souls as well as Bodies of those, whose Wants may call for your Relief and Assistance.

AND by thus employing your Time, with the Views of these Attainments in Learning and Knowledge, to these Ends, you may expect the Blessing of God to attend you, not only in your searches after these noble Attainments, but also in all the future Transactions of your Lives, that are under a consequent Government.

AND you, who have only a Dependance for a Livelihood in the World thro' Trades or Employments in Business, its your Place to apply your selves diligently to the Business, you, or your Parents, or Trustees, have chosen for you; and while you are under the Government of Masters or Mistresses in Apprenticeships or Servitudes, not only to learn the Business or Trade you are put to, that you may thereby be enabled to get your own Livings honestly, but it must be also your Business to act, for your Masters or Mistresses, in as careful, honest, and industrious a Manner as you will expect Servants and Apprentices shall do to you when you become Masters or Mistresses your selves.

FOR

FOR this is the *golden Rule*, by which all Degrees of Men ought to regulate all the *Actions* of their Lives; and which, if it was possible, to perswade all Men and Women to the Observati-  
on of, wou'd make Mankind the most mutual and happy Society that Heart cou'd wish, and wou'd render, even, this World a *Communion of Saints* on Earth, by answering what we pray to obtain in our *Lord's Prayer*.

FOR hereby we shou'd *hallow the Name of our Father, which is in Heaven*; by evidenceing our Obedience in this golden Precept of our blef-  
fed Saviour: Hereby his *Kingdom wou'd come*, by being set up in our Hearts: Hereby his *Will wou'd be done on Earth as it is in Heaven*, by Mankind becoming a mutual Society of loving one another, which wou'd resemble *Angelical Obedience*: Hereby all Mankind wou'd *enjoy their daily Bread*, because they, who have to spare, wou'd not see any want, since there is in the World that Provision, which is more than abundantly sufficient for the necessary support of all its Inhabitants: Hereby we shou'd be ready to *forgive others their Trespases against us, as we desire God shou'd forgive ours against him*, because this Rule, of doing to others as we desire they shou'd do to us, will engage us to forgive Trespases, since we naturally desire Forgiveness our selves: Hereby we shou'd be fortified against being *led into Temptation*, whereas the contrary Practice lays us open to all: Hereby we shou'd be *deliver'd from Evil*, from the Evil of Sin, and therefore from the Evil of Punishment, the Consequence of it, and so be enabled to ascribe unto  
God



God the Kingdom, Power and Glory due unto him both here and here-after, even, for *ever and ever*. Amen.

AND now if the universal Practice of this one Rule, of doing to others as we wou'd they shou'd do to us, wou'd produce in us such glorious Effects, we may oblieve the contrary Effects of the contrary Practice; by the Neglect of it succeed Self-seeking, Ill-will, Envy, Hatred, Malice, Defamations, Cruelties, Scolding, Quarreling, Fighting, Swearing, Cheating, Defrauding, Fornications, Adulteries, Thefts, Robberies, Murders, and what not.

BUT if we look into the World, and observe the common Transactions of Mankind one with another, and consider from thence how far it will appear to be under the Government of this Christian Precept, shall we not have reason to suppose, that even, very few professed \* Christians come up to it, and not many to the Imitation of it?

FOR the Neglect or Decay of this Duty seems to be one of the chief Causes of the deadness of Trade, and to be the Reason of so much Complaint among working People of the Hardness of Times, and Scarcity of Money, which is commonly more or less in Proportion to the Observation or Neglect of this Duty; so that there is not only a spiritual, but also a temporal

\* Those, who pretend to be Christians and yet live in an open Violation of this Precept of Christ's may expect to be disown'd by him, when he comes to reward his true Followers; notwithstanding their Plea of Eating and Drinking at his Table, and in his Name doing many wonderful Works; and to have the Sentence pronounc'd against them, *Depart from me ye workers of Iniquity.*

Advan-

Advantage arising from it, and it is very proper that we shou'd have Views to both in the Practice of it, tho' with a most superior Regard to those of a spiritual Kind, since there is no Comparison between our present Time and Eternity; but as, in this Case, our present and spiritual Welfare are united in the same Views, and as present Views are the Objects of our present Senses; I shall take the Liberty to dwell a while upon the subject of the present Advantages that wou'd arise from the Observation of this Duty.

It may first be observ'd how the Neglect of it has tended to the Ruination of Trade in general, and reduc'd many to the Maintenance of Parishes, who might otherwise have been able, at least, to have gotten for themselves a tolerable Subsistence; and even, some Parishes themselves where they chiefly depend on Trade, have been, and are under an Incapacity of affording their numerous Poor proper Relief, and Subsistence; from which they are forc'd out to Beg contrary to the common Law\*, and Provision made, against it: The Mischiefs of which I think, will appear to be owing to a general Neglect of each one, in their proper Stations, Places and Employments, *to do to others, as they wou'd that others shou'd do to them.*

BECAUSE, the Observation of this Rule wou'd cause all Men to deal honestly, fairly and justly one with another; This wou'd leave no

\* Which Law is generally urg'd against Beggars by those, who feel no Want themselves, and do not care to concern themselves with the Wants of others, nor to hearken to the Reasons of their forc'd Necessities, or to know whether they be real Objects of their Charities.

Room for Deceits between Buyer and Seller; This wou'd remove all Jealousies of under-hand Dealing; This wou'd secure to all Labourers sufficient Wages for their Work; and the Tradesmen proper Prices for their Goods, as well as secure them from setting any extortionate Value upon 'em: This wou'd secure Landlords from setting their Farms at wreck Rents, thereby to make Tenants Slaves to their Lusts and Excesses: This wou'd secure Farmers from Cheating and Defrauding in selling their Goods or Chattles thereby to damage the Buyer, and the Buyer depreciating them below the real Value: This wou'd secure to all Men Employment in their own proper Business, and each one wou'd be hereby enabled to imploy others in their Ways, without infringing upon others Business or Employments themselves, which are out of their way and which they were not called to and fitted for; such for Instance as the necessitous Farmer for want of Money to pay for Shoes, turning Cocker; and for the like necessities in Cloaths, acting the Part of a Taylor in patching together his old Ones, and the like might be observ'd of other poor Tradesmen being forc'd to infringe upon one another's proper Business: whereas by the Observation of this Precept these Inconveniencies wou'd be happily prevented.

FOR as this wou'd secure to every Man his own proper Business, so it wou'd also secure him a proper Maintenance from it, by allowing him a proper Price for his Work or Goods; from which a Circulation of Honesty, Truth, Justice, Love, Mercy and Money wou'd turn round in an uninterrupted

terraptured Ring, and all Trade and Business give every one a true Contentment, and Satisfaction, without coveting a Level with their Superiors, properly situated as the Heads and Governors of so happy a Society.

So that an universal Practice of this *one* Precept wou'd make, even, this State like Paradise for Innocence, and wou'd retrieve as great a part of its Happiness as cou'd be possibly expected in this State: But we see, alas, that, ever since the Fall of *Adam*, most Men have ran counter to it; and it can only be hoped that a more general Practice hereof may be attain'd, that thereby some of the good Effects may arise from a general Practice of it.

For an universal Practice of it, we have no Encouragement to expect until the first Resurrection of the Dead in Christ, and the Change of the Righteous, then living, and their Ascension into Heaven; which (as I observ'd in the latter End of my Preface to my second Vol. of Philosophical Meditations) will put the remaining Inhabitants of the Earth, then living, upon embracing the Truth and Righteousness of the Son of God, whereby this Precept will then be universally embrac'd, to the overthrow of the Kingdom of Satan, and the binding him with that Chain, which will cast him into the bottomless Pit. The Commencement of which happy Estate will begin the expected Millenium. (My Accounts of which you may see in my Preface above cited.)

I SHALL therefore only attempt a revival of this most necessary Christian *Duty*, and perswade my Readers as much as I can to the Practice of it;



it; notwithstanding, as the World is now grown, it is become hard and difficult to perform it in that Degree of Purity, that it might be upon an universal Consent of Mankind mutually to embrace it, by which it wou'd become much more easily practicable, notwithstanding those, who heartily endeavour it, will find, it will be easy and pleasant to the Mind, even within those proper Restrictions, which the present Corruptions of the World have made necessary Exceptions to this Rule.

FOR according to the present Face of Things, the want of the Observance of this Rule has render'd those, who wou'd make this the Rule of their Actions, the most easy to become a Prey to the Cunning of crafty designing Men, who make it *their* Business, to take all Opportunities to overreach and defraud the unwary and innocent; and to make a Gain of the Necessities of the Poor: As for Instance, when they are oblig'd to sell their Goods for ready Money, and must take such a Price as these Men can find in their Hearts to allow for 'em, they will commonly beat them down to as little as they can, and give them much less than the real Value of their Goods.

HEREBY the Necessitous are still made more so, untill they become the Object of some better People's Charities, or forc'd to very hard Shifts for a Livelihood, and quite hurl'd out of that way they were brought up to, and properly depended on: From hence flows the Beginnings of the Trades Decay.

FOR by this Means these Goods thus brought under the Value, the Buyer of 'em is capable to  
sell

sell 'em for less than the fair Trader, and therefore can sell before him, so that the Goods of the fair Trader is hereby depreciated and undervalu'd: Hereupon the honest Trader is put upon wrecking his Wits and Inventions to make his Goods cheaper that he may afford them, at such Prices likewise, because he finds they must otherwise be a dead Commodity and hang on his Hands, so that they, who wou'd willingly keep up their Goods, that they might allow for 'em an honest Price, are forc'd unwillingly to deal with their Workmen, as the Necessities of Trade, thus reduced, obliges them.

To remedy which Inconvenience, wou'd be easy and natural by the general Practice of the aforesaid Rule; the main Difficulty then will be to perswade, or force these selfish designing Oppressors to relinquish their Views of exorbitant Gain to themselves for a *publick Good*.

BUT as they have before relinquish'd all Views for the good of others, and only set up themselves to adore their own Idols; I shou'd fear my Labour lost to perswade them to be the first Attempters to heal the Wound they have made, and by which they have design'd to make a Prey of those Men, whose welfare this Rule wou'd have engaged them to have consulted, with a due and different Regard to their Circumstances, as well as their own.

BUT if the Force of Arguments, drawn from our Duty, will not prevail with these Men, who seem to have relinquish'd all Obligations of Duty to God or Man, yet there is one Argument still, I am sure will, if duly consider'd, prevail with all,

all, who have any Regard to the Welfare of their Posterity; and this is what almost every one must pretend, in their heaping up Riches; for all Men must know that they must shortly leave their worldly Possessions, and therefore design them for their Children or Friends, whom they have a particular Value and Esteem for.

Now if you really have this Value and Esteem for these your Children or Friends, which you pretend, and you really desire that they shou'd flourish in the World by your bounteous Legacies, or entail'd Estates; then I wou'd perswade you never to attempt to encrease what you have by Oppression, or by making Gain of the Necessities of the Poor, &c. as above observ'd, since it is very plain and obvious to common Experience, that Riches thus acquir'd, or Estates thus gotten, do always dwindle away, and the Posterity of these Men, in the third or fourth Generation at furthest, commonly become the Objects of Charity, and sometimes of Scorn; nay, very often some of the Oppressors of poor working People, have, in their own Time, seen Substance, thus attain'd, set a squandering away faster than they got it together.

WHAT promising Advantages then can be expected from these fading Riches? Is not a publick Good, and a Blessing entail'd on your Posterity, preferable to a present and private *Idol*; which, tho' worship'd for a Time, must fall down it self, and perish like *Dagon* with its Hands and Head broke off?

THESE Observations, as they are plain and true, I wou'd hope may have an Influence upon

all such, who are sinking into this Scandalous and Mean way of Trading, if they wou'd duly weigh and consider it in Time; but because I cannot depend that many of those, who have so much set their Hearts on Idols, or upon coveting this Worlds Riches upon the Ruin of others, will have the curiosity of reading and considering my Advice; I shall apply my self to the fair Traders and give them the best Advice I can how to break off from the Necessities of giving or receiving under a proper living Price for their Goods; but this must be a Work of Time, and joint Consent and Contract between fair Traders of every Denomination.

NOW you who are entering upon the Stage of Action, and are going to set up any Trade, Business, or Employment in the World, and having fix'd your Minds to the Observation of this Precept, to do to others as you wou'd have others to do to you; you are hereby in perfect Charity with all Men, and consequently with all of your own Profession, with whom it will be proper to fix an amicable Correspondance, as far as your Affairs will admit, and to consult each others Welfare, without Encroachments into one anothers Customes, by under selling of Goods in Towns or Cities.

AND from this amicable Correspondance let proper Meetings, Societies or Clubs be appointed, and Men of Integrity and Ingenuity chose to be Heads of 'em, for the consulting proper Measures to suppress all designing under-hand Dealers in their way of Trade or Business; and let there be appointed, of every Trade honest Men, of  
good



good Reputation in Country-Towns and Villages, where such Trade is follow'd, to make Complaint of any, that shall be found to act contrary to those Rules, which such Society shall judge most conducive to carry on, in Order to their Trades Amendment, in the Management of which let the *golden Rule* before laid down be your constant Conduct.

AND all such, who will not conform to this Rule, but their Practice manifestly runs counter to it; let the Society, after repeated Admonitions, upon sufficient Evidence of their Non-reformation, declare against them and publish to the World, that whoever shall for the future have any Dealings with 'em, in the Affair of their Trade, shall have no Dealing at all with any belonging to their Society; and keep them as much as possible from having any Dealings with 'em in Buying or Selling, till such Time, as they shall be compell'd to embrace such Measures, that will consist with the publick Welfare of their Business.

IF the present Generation, now looking into the World of Action and Trade, wou'd but thus unanimously consent, agree, and knit themselves together in Affection and Interest, and communicate to each other at distant Places, in Writings or publick Prints, their Proceedings and the Effects of 'em, together with the best Advices from the Heads of the Societies to preserve the Bodies in due Order and Discipline, whose Establishment being laid upon the aforesaid Foundation of acting in mutual Love, and each ones doing to others as they desire others shou'd do to them; the Effects thereof must needs be proportionably

good, according to this Rule's joint Observation: And every individual Member of the whole Body wou'd find the present Advantages arising there-from; as well as enjoy that inward Peace necessarily accompanying it, which gives Assurance and a Taste of those lasting Joys, that will be consequent upon a well spent Life of Obedience to the Gospel of Christ, who has summ'd up the *Law* and *Prophets* in this most extensive Precept, from whence as from a Fountain all other Branches of our Duty do necessarily flow, since the very neglect of this Duty, of *doing to others as we wou'd they shou'd do to us*, wou'd render all other Services to God unacceptable and fruitless.

Now if the Advantages hereby arising from this Duty be so universal both as to temporal and spiritual Concerns, then ought it to be endeavour'd after by all; and if the fair Traders cou'd once come to be the prevailing Number, they might so over-balance the underhand Dealers, by such or the like Methods, above prescribed, that they might in Time even for their own Advantage be brought into Compliance thereunto, and might possibly afterwards be brought into Love with the Duty, and so have those Stings of Conscience removed, which wou'd otherwise sometimes attend them, and entail upon their honest Gains a Blessing to their Posterity or Successors instead of a Curse, the necessary Result of ill-gotten Substance.

THIS likewise delivers the fair Traders, from the Apprehensions of becoming a Prey to the merchants

cilefs. Jaws of designing Knaves, who wou'd raise themselves upon their Ruines.

**T**HIS wou'd set Trade upon a fair Footing, and give all Traders the Opportunity to thrive according to their Capacities and Business, whether engaged in the working Part, or in Buying, Selling or imploying; and as they are one Dependant upon another, so each wou'd have their proper Advantages, and leave no Room for Complaint amongst one another from the least to the greatest.

**A**ND shall we not then stand amazed! to behold the Goodness of God, and the Folly of Men! The Goodness of God in so wisely calculating his Laws, that, even, those his Wise and good Precepts, which are design'd to bring us to Life eternal, have also such a tendency in themselves, that if they were but universally comply'd with, (O the affected blindness of humane Eyes!) wou'd make this Worlds Inhabitants as Happy in this Life, as it is possible to imagine them in this present State of Mortality?

**A**ND if the Enjoyment of this World's good be a Blessing desirable, as it certainly is, if got in an honest way, lawfully used, and prudently manag'd; then ought it *only* to be sought after in the Ways allow'd of, and permitted in the Law of God; or otherwise Poverty and Honesty, are vastly preferable to the greatest Riches heaped up by Extortion and Injustice.

**T**O conclude this Section, I cou'd heartily wish to see the Interest of this World and the other united; and as I have endeavour'd to lay down such Instructions, as I wou'd hope might promote

it, so if they shall prove any ways helpful to this End, I shall rejoyce in my Attempt; and I wish it may encourage others, to pursue the Design, with proper Amendments to this Scheme, who have had better Success in honest dealing than my self.

## S E C T. IV.

*Endeavours to confirm in Religion and Virtue.*

**H**AVING hitherto been laying a Foundation for Youth to fix their Choice upon virtuous Actions, and to make it their chief End and Design to please God, as the only Means to procure that Peace and Satisfaction of Mind that the *World* can neither give nor take away: I come to direct my Discourse to you, as being grown up to the Maturity of Manhood, who are capable of taking upon you the Government of your selves, and others, who may afterwards fall under your Care.

As the Government of your selves is the only and proper Means to qualify you for the Government of others, as Children, Servants, &c. I shall endeavour to perswade you to, and encourage you in the Practice of the foremention'd Duties and Virtues, which you have hitherto been instructed in, that the contrary Practices of others may not be of any Force to cause you to relinquish the good Effects of your first Foundation and Instruction in Religion and Virtue.

Now it is your Opportunity to make them your own Choice and Approbation, without which



which you will entirely lose the Government of your selves, and become unfit for the Government of Families; and lay your selves open to innumerable Difficulties, and Temptations, which presently attack the unwary and unguarded to the utter Ruin of their present Ease and Tranquility of Mind, and to the Loss of their future Hopes of the Favour of God, and the comfortable Expectation of a blessed Eternity.

YOU are now beginning to look into the World, wherein your Abode will be very short and uncertain, and in which no compleat Happiness can be attain'd; and yet you find that the Pursuit of the generality of Mankind is contrary to their own true Happiness, by seeking for it in vain, empty, unsatisfactory Trifles.

NOTWITHSTANDING, Happiness and a Satisfaction of the Desires of the Mind is the chief End and Aim of all their Pursuits; but the mad Multitude run themselves upon the Rocks of Ruin by hunting after shadows, or the Gratification of their sensual Appetites, therein expecting Satisfaction; which is such a manifest Mistake, that all the Satisfaction arising there-from, if there were no future Terrors to attend it, is only empty, and vain, and vexations.

YOU are therefore to distinguish your selves in the Pursuit of your Happiness, and not to be led away into the common Error of the unthinking Multitude, who are seeking for Happiness in perishing Enjoyments; for the Soul of Man is too great to be thus satisfied; no, the unbounded Desires thereof can never be satisfied with all the sensual Enjoyments of Life, for let them be never

so promising in the Pursuit and Expectation, they vanish in the Enjoyment.

Not that you are forbidden all sensual Enjoyments, and Pleasures of Life, but you are not to seek for Happiness in them; but to enjoy them within those due Restrictions and proper Methods which God has prescribed and allow'd; this is the Way to enjoy 'em whereby to reap any real Pleasure from 'em; for such a Participation of 'em, which is only design'd for the present support and Comforts of Life, will make them to you a greater Pleasure and Enjoyment, than they can possibly be to any, who make them their *Idols*.

For these make them their *biggest* Aims; whereas you enjoy 'em as the Gift of God, and therefore in Subordination to his *Laws* and *Direction*, whom you look upon as the only Fountain of all Happiness, from whom alone those Streams of solid Satisfaction flow, which can only satisfy the unlimited Desires of the Soul.

Our Happiness then consists in the Enjoyment of our Creator, and the Regulation of our Actions according to his wise Precepts, who can only direct us to that, which will yeild us a full, compleat and perfect Bliss in himself hereafter: From whom we receiv'd our Existence, and in whom we continue to exist, and upon whom, not only, our Beings, but well being depends; in him, and by him, and thro' him must our Happiness also entirely depend.

And therefore for any one, to fix his Happiness in any thing but in God his Creator, must

be a fall

fall infinitely short of his Purpose and lose the End of all such Aims and Attempts.

FOR in God alone concenter all Perfections, which are communicable to his Creatures according as they become qualified by Holiness to partake of that Fountain, the Streams of which cannot be relish'd by Flesh and Blood; therefore those, who give themselves over to sensual Delights as their *highest* Aims, debase the Dignity of their humane Nature, by sinking their Reason into sensuality, and make void to themselves the End and Design of *Christ's* assuming an humane Body to restore the Image of God to Mankind.

AND did not the Practice of the World sufficiently evidence how much Men generally mistake in the Choice of their Happiness, I shou'd think it but Labour lost to perswade Men, not to fix upon the gilded Vanities, the fleeting Trifles, the empty Shadows and delusive momentary Enjoyments of fleshly Delights for their *chief* Happiness.

ALL AS! if this is all the Happiness we are design'd for, or rather that we design our selves for, we may even take our *farewell* of 'em in the Enjoyment; for whoever makes them the Objects of their Satisfaction, will for ever remain unsatisfied with them: They only can be relish'd by those, who use them in Subordination to the Laws of God, and as necessary Supports and Conveniences in their Way to that unconceivable Happiness to be enjoy'd when we shall be strip'd of all the vain Glories of the World, and become incapable of any Satisfaction or Delights except of a *spiritual* Kind.

IF we wou'd therefore be fitted for spiritual Enjoyments, we must qualify our selves for them, by being govern'd by the Dictates of the Spirit, and not be led by the Temptations of the *Flesh*, which *lusteth against the Spirit*: Between which you will still find such an *Engagement* that not without Difficulty will the Spirit prevail; notwithstanding the Disadvantages that the *Flesh* labours under of Arguments for its self.

THE Combat between them is in your own Breasts; and I am perswaded that whoever is overcome by the *Flesh*, must, for a considerable Time, find greater Difficulties to overcome the Dictates of the Spirit, viz. *Natural Conscience and Reason*, than those do, who, by the Government of *Reason and Conscience*, overcome the Dictates of the *Flesh*.

AND now you are in your full Strength and Vigour, in your most lively Activity, and are fittest for *Action* of any kind (I speak to you, who have had the Advantages of a religious Education) and now you will also find Temptations the strongest, notwithstanding your former Conquests, for now will your Enemies re-strengthen their Forces; but to warn you of their Approach is the only Way to put you upon making Provision against them; and now let your former *Victories* inspire you again with resolved Courage to engage them, and tho' they may appear as *Giants and Monsters*, doubt not, but thro' your mighty Deliverer *Jesus Christ*, your Engagements against them will be carried on with Success.

THE *Flesh* will offer you *present Pleasures and Enjoyments*, and suggest to you that you are now in



in the Bloom of your Days, and in the prime of Life, and that you ought not to lose the Opportunity of gratifying your Inclinations, and fleshly Senses, in seeing, hearing, or acting whatever may be palatable and delightful to 'em; and that these Enjoyments ought not to be forfeited in Expectation of *future*, which for ought you know may be uncertain, notwithstanding you have been instructed in the Belief of 'em; and if they shou'd prove true, it will be time enough to provide for *future* Things, when you have during Youth enjoy'd the Pleasures of what are *present*.

THE *World* will also renew its Assaults, to recommend its Honours, and Preferments, its Riches, and Glories to your Choice, to be courted as your *best* and *surest* Happiness, because present, and therefore ought to be sought after and pursued by you by all imaginable Methods and Means, that may appear likely to obtain this End.

THE *Devil* will also chime in here to push forward this grand Engagement, with many fair Promises, that it will be your Wisdom not to lose the present for Views of future Enjoyments; and will also set his *Agents* to Work, who will first insinuate themselves into your Favour by Flattery, or other Methods, and afterwards attempt to flatter you out of your *Integrity*, or if that prevails not, to fright you out of *Religion* by Banter and Ridicule.

THESE are the *Giants* and *Monsters*, that have frightened Multitudes out of their Way, and made them turn their Backs instead of giving Battle; but true Courage and Resolution have always turn'd the Success and crown'd the *Faithful* with Victory.

LET then the following Meditations be your Defence against complying with these Temptations to relinquish the Hopes of *future* for the Prospect of present Enjoyments. When I think of the Uncertainty of Life, even, in its utmost Strength and Vigour, and how many of my Age of as good a Constitution and Health as my self, before their fatal Sicknes, with many others still younger, who are now in the *Dust*; how can I promise my self *long Life*? And if I cannot promise my self *this*, what will become of the promising *Happiness* that will result to me from the World's Enjoyments? What will become of my fleshly Gratifications, when I am strip'd by Death of my fleshly Senses, and enter'd into a World of *Spirits*, whose *Minds* are the only Objects of Satisfaction or Dissatisfaction, and as they have been kept pure in *Virtue*, or corrupted by *Vice*, must for ever remain pleased and satisfy'd, thro' the Reflection of their former wise Choice and Conduct; or be confounded with Horror thro' their making fleshly Pleasures the *Choice* of their Happiness, of which they are now left destitute, and so become incapable of any Gratification whatsoever?

SHALL then any unlawful Pleasure prevail with me to embrace its Offers upon any Terms, when my present *Peace* with God and Conscience will certainly be thereby molested and vastly endanger'd? What tho' my Recovery may seem probable, is it not very uncertain, if my Life be continued, since I am hereby seeking Happiness where it is not to be found, and forfeiting my Peace with God to pursue it with *Idols*? For what

whatever I make Choice of as my chief Good, or set my strongest Affections upon, or place my Happiness in, I take that for my God or make it my Portion: And what can I set up for my Happiness, my God, or my Portion beneath my Creator and Redeemer, that I can in any Case of Wants or Exigencies fly to for Succour? For in the midst of Life I am in Death, to whom or to what then shall I flee to for Succour but unto thee, O Lord? Thou art the only Fountain of Happiness, the only Aid of those, who put their Trust in thee, who set not their Affections on Things below, but on Things above, and are thereby prepar'd to partake of those spiritual Enjoyments, those Rivers of Pleasure, which flow from thee, the inexhaustable Fountain of entire Satisfaction, and unconceivable and inexpressible Delights: Shall I not then, in Opposition to all Temptations, maintain my Peace with thee? What can I gain by the most promising Exchange? Even nothing but the Gratification of a fleshly Appetite in some promising Delusion; or perhaps some Disorder of Body by some sinful Excess.

GOOD God! I am amazed, that any Temptations, whatsoever, to relinquish my Peace with thee, or to set up any thing for my Happiness instead of thee, can ever find any Room to harbour in my Breast! Certainly, if I was as fully perswaded of the Things of Futurity, as I am assur'd of the Things Present, I cou'd then despise the strongest Allurements to set my Heart upon this World; or to relinquish the Concerns of the next, where my Heart and Treasure wou'd be fixed.

BUT

BUT hold !---- How can I call the Truth of this into Question? I had no Knowledge nor Information of my coming into *this* World, and yet I *am* here; before I *was*, my *Being* here might be several ways very precarious and uncertain, notwithstanding which, *here* I am, but *how* I know not, having no Notice given me of it, but I am many ways assured that I am not long to continue *here*, and I am daily forewarn'd that when I leave this *State* I shall enter upon another *State* of Happiness or Misery, according to my present Behaviour, and that this future State will be *unchangeable*: This I am daily forewarn'd of; and to assure me of which,

HATH not the *Son of God* descended from Heaven, and taken upon him an *humane Body*, which has suffered Death for the *Sons of Adam*, and by his Resurrection again from the *Grave*, and thereby ensur'd me of my Resurrection, and a future Reward according to my Works? This is so palpable and plain, and confirm'd by such numerous and uninterested Evidences, that there can be no Room for any Suppositions to the *Contrary*; so that *Life and Immortality* are hereby clearly brought to *Light*, without granting any Concessions of the least *PERHAPS*.

WELL, then I am resolv'd to pursue the Concerns of Futurity, and to make thee, O God, the ultimate End of all my Aims; and will endeavour to preserve and keep thee in all my Thoughts, Words, and Actions; and to behave my self as in thy Sight and Presence; and to spend my Time here in loving, fearing, and serving thee; for it



is in thee only that I can have any true Delight and solid Satisfaction, for Life without thy Favour is nothing but Terror, but thy Favour is better than Life it self.

HAVING, by these and the like Meditations and Expostulations, brought thy self to this holy Resolution, send up thy *Thanksgivings*, to God as Incense of a sweet sinelling savour, together with thy *Prayers* to implore his continued *Support* to Strengthen and confirm thee in this Pious *Determination*: Which repeat as often as any Temptations shall discompose thy holy Purposes to continue in the Discharge of thy Obedience to God, or to over-throw thy Choice of making *him* thy chief Happiness, Delight, and Portion.

BEGIN and End the Day with Prayers for his continual Defence against all *occasional* Snares, that Company or Business may lay thee open unto; and upon any Approach of 'em, send up occasional Ejaculations to suppress and resist them, which being practic'd with true Watchfulness, thou wilt hereby find such a *Growth* in Grace, that the Strength and Power of Temptations will weaken and decay; for their *Forces* will ever grow less and less in Proportion to the Resistance thus made against them.

THUS shalt thou be prepar'd to baffle all the Temptations, that may afterwards offer thee a *present* promising Prospect of Happiness, instead of thy Views of future.

BUT if thou shouldest ever be overtaken by any unawares, presently humble thy self before God, and in true Contrition and Repentance beg his Pardon, his future Aid, and assist-  
ing

ing Grace; and second this with thy own Endeavours and renew'd Resolutions against the like Miscarriages: And if the Sin thou hast thus fall'n into be of a gross and heinous Nature, and thou fearest lest thou shouldest be again over-come; it will be necessary to add Fasting to thy Prayers, to be still the more earnest in the aforesaid Devotions, which will be very helpful in this Case to gain a Victory over future Assaults: And thus behave thy self upon all Occasions thro' any Miscarriages thou may'st chance to fall into thro' the Infirmities of the Flesh; and never let any Sin get Dominion over thee by becoming customary and habitual; but speedily repent and resolve against them as often as thou shalt be surprized or overtaken by them; so shalt thou have thy *Peace* with God and Conscience restor'd, and also confirm'd as thou remainest just to thy good Purposes and Resolutions, which will become more and more easy to thee in Proportion to thy Diligence to get Master of 'em by the aforementioned Methods, and thy Care and Watchfulness against them.

THUS shalt thou find the Power of the *Flesh*, which lusteth against the Spirit, to grow weaker and weaker; and thy spiritual Peace to strengthen and encrease, by which thou wilt feel that true Pleasure and Delight, that will give thee that particular Satisfaction, which none but those, who experience it, can have any imaginable Idea of: Thy Pleasures of Mirth and Chearfulness, kept within the Bounds of Reason, are pure and unmix'd; thou canst *truly* rejoyce in the Lord, and *shout for Joy* because thou art *upright in Heart*:  
And

And as this Joy Springs from a Sense of thy Peace with God and Conscience, so it is a Joy that none can take from thee or deprive thee of; and altho' all outward Comforts shou'd fail, this will remain, and be the only Antidote that can expell the bitter Effects of any of the Evils of Life.

IT was this Joy that supported the Righteous in all Ages of Persecution for Righteousness sake, who joyfully underwent the most inhumane and hellish Cruelties rather than they wou'd accept Deliverance by relinquishing their Obedience to God, and thereby lose the *Sweets* of that Peace and Delight, which they had tasted and experienced as an earnest of that lasting Tranquility and compleat and full Joy, which the beatifick Vision of the Presence of God in uninterrupted Enjoyments wou'd afford them, and of which all present Tastes are but faint Resemblances.

AND if these Joys of the Righteous cou'd support them under the bitterest Persecutions, and they cou'd triumph under the severest Cruelties, and fundry kinds of Death. Shall we think it a hard Task to struggle with our own Flesh and Blood, in resisting their unreasonable Dictates, tho' never so enforced by the Art and Skill of the Devil and his Agents? Surely if the Prospect of a future Reward, and the fore-tastes of it, cou'd support the Saints and Martyrs of the primitive Times to despise Deliverance upon any dishonourable Terms; then the very same Joys, once acquir'd by our repeated Conquests over Temptations, ought to engage *our* Resolutions in Courage and Constancy against all Assaults and Attempts

G



tempts to overthrow or weaken our holy Resolutions.

God says upon us no unreasonable Commands, Christ's yolk is easy, and his Burden is light. He only requires that we subject our fleshly Desires within the Compass of reasonable Gratifications, and that we subject them to the Dictates and Government of the Spirit, and keep them in due Subordination to his wise Laws and Precepts, which, as has been proved, are calculated, not only for our future, but even for our present Advantages.

FOR was Mankind to be let loose to follow the unreasonable Inclinations of Flesh and Blood, and the ungovern'd Dictates of his brutish Appetites, what Disorder and Confusion must ensue? What a Bealms of Madness, what a monstrous Heap of chaotic Rubbish wou'd this World then appear? Of which all Nurseries of Vice and Schools of Vices are some, tho' small, Representations of, because they are now under Restraint of Fear lest they shou'd lay themselves open to the Punishments of Government, which is commonly the only prevailing Check, that remains upon these Profligates, who always appear more or less barefac'd and shameless, according as the Laws against Immorality and Profaneness are executed or neglected; so that was the good Order and Discipline of Government to be sanctified, and thrown up, we might bid *farewell* to all Things that relate to *Harmony* and *Concord*, for then wou'd Discord and Confusion thrust themselves in upon us whether we wou'd bid 'em welcome or not.



But it is with Respect to every Man's Government of himself, for so long as he keeps his Body in Subjection to the Laws of God, and the reasonable Dictates of his own Conscience, so long he preserves himself from many present Disadvantages, that should he once throw up the Reins of this Government, he would lay himself open to as many for Instance, He, who gives himself up to Intemperance in Eating or Drinking, lays himself open to the Disorders of Body and Mind; or he, who gives the Reins to his venereal Lusts, is frequently posses'd of that loathsome and detestable Rot, which attends Debauchees. But how happy then must he be who, by governing himself in the lawful and temperate Use of the good Things of this Life, not only escapes the present Evils that attend the ungovern'd, but his also securing to himself a Kingdom incorruptible, that will never fade away.

Now I am speaking to you, who are arriv'd to the Maturity of Manhood, I suppose, I shall meet with very few, who do not find in themselves an extraordinary Propensity to the Propagation of their Species; which is so far from being disallow'd by you, that you have these Inclinations given you to this very End; but for the Prevention of those Confusions and Disorders, that would attend the Performance of this Act at Random, God has in his wise and good Laws graciously confin'd such Acts to a married State; which St. Paul says is honourable, and the Bed undefiled, but Whomever gets and adulterers God will judge.

101  
100 *A Journey thro' the World.*

THEFORE let all your Inclinations this Way be govern'd and wholly restrain'd to a Marriage State; and notwithstanding the strongest Temptations you may meet with to the contrary during the Time you remain unmarried, let the following Meditations deter you from it.

I HAVE been before-instructed, and my Reason tells me, that I ought to do to all Men as I would they should do to me. Can I then attempt to delude or draw aside my Neighbour's Wife, or Daughter or Servant, or Orphan to satisfy my unreasonable Lust; when I should detest the Thoughts of any one doing me the like Injustice? Could I bear to have my Wife, when I come to be possessor of one, given up to the Embraces of another, could I bear with Patience to have a Daughter become an Harlot, or a Servant, a Whore? Could I leave a Daughter an Orphan, and upon my dying Bed be content to imagine her to be overcome by the Allurements of a Debauchee? No, no, these are such touching Infringements upon my tender Rights, that the Remoteness of the very Thoughts of it can never be remov'd from my inward Desires to the contrary.

SHALL I then run my self into a Guilt of so deep a Dye, that I cannot so much as bear the Thoughts of in another? What tho' my Inclinations be strong and powerful to invite me to make a Breach in Conscience, shall not my Reason subdue my sinful Inclinations? Am I not allow'd the Satisfaction of these Inclinations in an honest and honourable Way? And is there not Choice of proper Companions, who wou'd gladly accept my Offers upon lawful and honourable Terms? Certainly

tainly did not the Fears of Poverty and Want embarrass me, I could never defer my Applications to this honourable State; But, if the Fears of Poverty and Want fright me from resolving upon a married State, how much more must the same Fears strengthen my Resolutions against the being made a Prey to the delusions of Harlots or the Inares of Whores?

Do I not see many a poor religious labouring Man of meaner Circumstances than my self very comfortable in a married State, who can with Pleasure work hard to make Provision for his Wife and Children, and enjoys with Content such common Necessities as his Abilities are able to purchase? Nay, I could not imagine that, if he was yet unmarried, he would live near so comfortably as he now does.

THE Fears of Poverty, then, shall no longer hinder my Determinations to make Choice of a religious and virtuous Fellowship, with whom I can promise my self a true Delight in Union with which must be the greatest Satisfaction that can arise from united Affections in lawful and honourable Self-Gratifications.

UPON these Resolutions I doubt not but you will make it your Endeavour to fix your Choice upon a religious and virtuous Fellowship, and whoever are thus join'd are united in both temporal and spiritual Interest, which is the greatest Happiness that Mankind is capable of on this side Heaven: For this makes Love sweet and lasting, where they are entirely free from Jealousies and Distrust of each others Truth and Loyalty;



thus makes their Affections firm and stable, constant and immoveable; their Prayers and Devotions are united; their Care and Concerns mutual, and they become as one in all the future Affairs of Life; and the temporal and eternal Welfare of their Children, as well as of one another, are jointly the End of their united Cares and Endeavours.

IN the 7th Chapter of the 1st of *Corinthians*, which St. Paul wrote in answer to some Queries made by that Church, concerning some of their Members Marriages: it is observable, that some, thro' a wrong understanding have imagin'd that the Apostle, in his own Judgment, therein recommends a single Life as preferable to a marriage State: but if we examine into the Design of the whole, we shall find the sum of it only to be this. That as every Man had his proper Gift of God, one after this manner and another after that, ver. 7. So, in Case a Man or Woman had the perfect Gift of Continency, and the perfect Mastery over their Inclinations to Procreation, so that their Quiet was not thereby molested, nor their Devotions disturb'd: it was his Judgment, that it was better for such not to Marry, which Judgment appears to be very reasonable, for it wou'd be absurd to perswade such to Marry, whose own Inclinations wou'd scarcely lead them to it.

THE Query, which St. Paul was concern'd to answer, appears to be about some one or more, who had past the flower of their Age without Marriage, and seem'd inclinable to enter upon that State then; now the Query is, whether



ther or no, such a one might lawfully Marry at all, having passed the flower of his Age without it. But the Apostle answers, *ver. 36. If a Man think he becometh himself uncomely towards his Virgin, if she pass the flower of her Age, and need so require, let him do what he will, he sinneth not: let them marry.* That is, as if he had said, if any Man think he has not done well by living unmarried till he is past the prime of his Days, and upon that Account questions whether or no, it be now lawful for him to Marry, I am no proper Judge of his Inclinations, by which he must be directed, therefore let him do what he will, as to that Case, it is still at his own Choice, as he finds himself dispos'd, so that, *he sinneth not, tho' he even now chooseth to Marry, therefore, let them marry;* that is, the Man and the Woman whom he desir'd.

So that he left the sole Determination of the Case to every ones own Government of their own Inclinations, every one being allow'd them to be his own proper Judge, and therefore when he commends an unmarried State to those, whose Inclinations did not burn after it, he tells them, *ver. 35. That he spoke it not to cast a snare upon them;* and again, *ver. 38. That he that giveth her (his Virgin) in Marriage, that is, he who marries, does well; but he, who giveth her not in Marriage, that is, he who marries not, or had no Inclination to marry; does better, or had better, not to marry.* Hereby endeavouring to perswade the married, not to despise those, who lived unmarried, nor the unmarried to dishonour



HUMANITY is recommended a married State do  
all whose Inclinations lead them to Acts of Pro-  
pagation,

ever by the by. I never heard but their other Misriages have met  
with more favourable Indulgencies and Pardons from their Holiness!  
And we may suppose the Reason was, because it is his natural Prop-  
erty to forgive Sins, and his professed Principle to punish and persecute  
Doctrines to God and Virtue and lawful Liberty.  
Now if the Pope, when he decreed that his Priests should have One  
Wife, had also decreed that himself, and all his Priests should have  
keep made Eunuchs, it might have done much better; than, in itself,  
it would have been an act of Cruelty and neither have had the Law  
of God or Reason to have supported such a Decree; howbeit better  
it would have been as to the Consequences; because then their Fidelity

would have had no suspicion of their Priests making Use of their Wives,  
because they had none of their own.  
I confess it may be reasonably supposed that, where the Priests thus  
infringed upon their Neighbour's Properties, and made use of their  
Wives, that the Husband, though injured, would upon easy Terms,  
agree to a full and free Absolution from the Priests, of all their  
Sins, and be straight sent to Heaven, without calling by the Way of  
many other Purges, than what they had suffered here in the Fire of  
Jealousy, whence I conclude, that, in the Days of our English Po-  
pery, if the Boyer came up, that all such Priests should be sent to Heaven, from  
which it was afterwards infer'd by the Pope.

For there are some Eunuchs, which were made Eunuchs of Men: And  
if the Man be to wish his Wife, it is not good to marry.  
The Man who must be allowed to have a Wife, (who must be allowed to have a Wife)  
Why should we give a Man being so?

Altho' you may think the Consequences of the Romish Priests ha-  
ving no Wives, a little burlesqued, yet I am persuaded, that what

I have mentioned is but a small Part of the Evils, which have at-  
tended it, if we cast an Eye into some of their Monasteries and Re-  
ligious Houses (as they have been pleas'd to stile them) as has been  
manifested by some, whose unwary Zeal hath led them thither, and  
whose good Dispositions have engaged them to make their Bishops  
from thence; from whose Accounts (if we may credit them) it will  
appear, that those Places, appointed for religious Concerns, have (in-  
stead of that) been made the Habitations of Debauchery, Incontinency,

Cruelty and Murders, and have even become the Mithery of In-  
iquity in Secret, under the Pretences of Places prest for those of Re-  
ligious and solitary Lives. At what then will these Men stop, thus  
given over to the blackest Degeneracy that ever humane Nature could  
be capable of?

Let Death if they make not their Escape out of my Dominions: How  
Therefore



pagation, and shew'd the Disorders and Confusions, that attend the ungovern'd looseness of Debauchery, and random Acts of venereal Uncleanliness; and withal directed, that you make it your Endeavours to choose virtuous and religious Fellowships, which are far preferable to rich ones without Virtue; I shall now consider you in the honourable State of Marriage.

And now shou'd you (either Man or Woman) chance to be disappointed in the Expectation of

Therefore these Priests being forbidden Wives, and yet allow'd to carry along with 'em the Instruments of Generation, must needs appear to be of more dangerous Consequences, than if at the same Time they desisted they shou'd not Marry; it had also been decreed that they shou'd have been made Eunuchs.

I own their acts of Uncleanliness might not so soon, or so openly appear to the World as those of the Female kind, and whatever Females took upon 'em the Vows of Chastity, and never to Marry, were cautiously kept up in Nunneries, and from the external View of the World, that their Transactions might be as private as their Lives, many of which, I am afraid were too dark to bear the Light.

And I am perswaded, that had there been a Race of Female Virgin Popes forbidden Marriage, that most of 'em wou'd have broke thro' their Virginity, and have been discover'd by their Pregnancy, as well as Pope Joan.

But because they of the Male kind cannot be so readily discover'd from their Amorous Embrace, the Cardinals have, ever since, taken wife Care to make no more female Popes.

Thus far it has fallen in my Way to take Notice of the Mischiefs, which attend the Prohibition of that, which God allows, viz. Marriage; to all whose Inclinations shall at any Time lead them to a Desire after the Act of Procreation, because treating now upon that Subject, I shall therefore omit to treat upon the unparrell'd Instances of their inhumane Cruelties committed in their Inquisitions; which they call the Bulwark of the Roman Church, and only thank God, that the Church of England has prov'd a stronger Bulwark against it: Nor need I mention the Blessing given by his infallible Holiness to the Armada, nor his Bulls, Curtes, and Excommunications, sent at once to overthrow the Church of England, and to destroy all its Communicants, since its Defendants, by the Blessing of God, (which is always superior to the Popes) overthrew his formidable Armada, and disappointed the Assurance of their pretended infallible Guide.

your



your Fellowships proving of a religious, and salutary Conversation; then let your own chaste and prudent Behaviour be such, that the other may be won thereby into the Imitation of it; for this must be the only Means to procure that End; and if any thing will, will have a mighty Influence to promote it, when back'd with Reasonable Admonitions and proper Instructions at such Opportunities, that you may find they will be the most readily embraced; and if you come to procure this Effect by this Means, it must give a vast additional Satisfaction to you, even, worth your whole Life's Endeavours and Patience, in doing so great an act of Charity to procure the spiritual Welfare of your beloved Spouse in contract with you; the Influences of which Love let it sweeten all other Disagreements and make it your Pleasure, throughout the Course of your Lives together, to study and promote the spiritual Welfare of your Fellowship, that your Fellowship may be reciprocally won to mutual Returns.

2. LET no Allurements whatever withdraw you from your Duty to God; nor from that solemn Vow and Contract you enter'd into in the Sight of God and Company present, when you confirm'd your nuptial Agreement, to be constant and faithful to each other so long as ye both should live: Therefore never let loose your Embraces to any other; and by keeping your Marriage Bed undefiled you will find such sweet Delights and Pleasures thence arise, that will make all common Misfortunes of Life tolerable to be born, and sweeten all the bitters of it; you will have the Comforts of each other ready at Hand,

and

and the mutual Assistance of, Council, Advice, and innocent Contrivance, which way to take for the best in all humane Affairs; as well as your joint Addresses to God for his Blessing to attend you in them.

3. AND likewise, as often as Opportunity permits, you can together attend upon the Lord, without Distraction both at Home and in the publick Assemblies of his Church; and there also unitedly make a publick renewal of your baptismal Covenant with Christ, at his Table, and thankfully commemorate the Benefits of his Death and Passion. The Commemoration of which, in this holy Ordinance of his own Institution, is design'd to continue in you all holy Resolutions to a Life of Obedience to his Gospel Precepts, in which you have been instructed; for you are not to expect that the Receiving of this Sacrament will deliver you from future Temptations, and that without Watchfulness you can remain secure. No, it is design'd to remind you of the Obligations you are under to be circumspect, and careful in the Performance of that Covenant you stand engaged in to Christ, that by this Circumpection you may be always readily prepar'd to baffle any Temptations upon the first Assault, having the sufferings of Christ to save you from your Sins, (and not in em, represented to you in this Sacrament) always in Mind; and his Aid and Assistance ready at Hand, by being sincerely sought. And by living thus, having once been prepar'd for the Participation of this holy Sacrament, you need never be unprepared for it again, for a religious Life, which

which is the only best Preparation is a continual and fit Qualification for it.

4. It is likewise requisite and your Duty, when you come to have Children, that you procure them baptized at a seasonable Opportunity, or if any ways dangerous ill as soon as you can procure a Minister, thereby to evidence your Regard to that holy Institution, which all Infants must needs have a Right to, for if their Innocency was pronounc'd by our blessed Saviour to be a fit Qualification for Heaven, then undoubtedly they must have a Right to the Seal of Christ to confirm the Promise of it. But as they have no Knowledge to desire or procure it for themselves, and tho' we may reasonably believe that the want of it will never be imputed to them; it is therefore the Parents Business to procure it for 'em, for their Neglect of it, when they might have procured it, cannot be excusable in them.

For that it is a positive Institution and to be continued in the Church of Christ will appear.

I. From Christ himself submitting to it to give us an Example to follow; and from the Record John Baptist had before given of him, when he said, *I indeed baptize you with Water unto Repentance, but he that cometh after me shall baptize you with the Holy Ghost and with Fire.* Upon which Account John himself did not suppose that Christ either would or ought to submit to Water Baptism, as appears further from his answer to our blessed Saviour when he came to his Baptism; viz. *I had need to be baptized of thee, and comest thou to me;* to which Christ answer'd, *suffer it to be so now; for thus it becometh us*



to fulfill all Righteousness. Intimating hereby that it was not for his own need of it, but for our Instruction and Example, that these outward Rites shon'd lead us to the inward Things thereby signified; for if Christ submitted to it to fulfill all Righteousness, then must there be a Righteousness in this Institution, (as will more fully appear by the Sequel) by leading us to the inward and Spiritual Grade; for as Christ received it himself, being without Sin, and afterwards shed his Blood as purchase for the forgiveness of our Sins; so we receive it also as the Sign and Seal of his Favour and Covenant, that as our Bodies are cleansed from outward Uncleanness by Water, so our Souls shall be washed and made clean by his Blood, upon the Conditions contained in that Covenant of Baptism, viz. Repentance, whereby we forsake Sin, and Faith, whereby we stedfastly believe, that he will make good his Promises therein, to long continued Obedience, to which we have thereby engaged our selves. And thus we see that Water Baptism was an Institution not to be continued in the Church of Christ, further appears from his own Words, after his Resurrection, and before his Ascension, in the two last verses of St. Matthew's Gospel. Go ye, therefore, and teach all Nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all Things whatsoever I have commanded you; and lo, I am with you alway, unto the End of the World. August 21.

Now here is a positive Command; Go ye, therefore, and teach all Nations, baptizing them, &c. Then is Water Baptism commanded, if it

be



be asked how I wou'd infer from this, that this Baptism cou'd be meant of Water; I answer, because he commanded his Disciples to Baptize, and it was impossible for them to Baptize with the Holy Ghost; no, John Baptist owns that to be Christ's peculiar Prerogative, then must their Baptising be with Water.

And that this Command was to be continued in his Church will appear from the Words immediately following, viz. *Teaching them that is, those, that you teach, to observe all Things whatsoever I have commanded you.* Now Christ had commanded them in the very Words before to teach and baptize, and if they were to teach others to observe whatsoever he had commanded them, then were they to teach others the Institution and Use of Water Baptism to be continued in his Church: He then adds, *and lo, I am with you alway, even unto the End of the World,* that is, I shall always be ready at Hand to make good my Promises and Engagements, thro' all Ages and Generations, of affording my spiritual Aid and Assistance to all my true Followers, to ascertain which, I command that my Seal of Baptism be continued as a Witness of my Faithfulness and Truth.

From the Words before cited some have taken Occasion to argue against the Baptism of Infants, because here teaching is commanded before baptising; and that as Infants are incapable of being taught, therefore they cannot have a Right to Baptism.

I HAVE before observ'd that Infants have a Right to Baptism because of their Innocency, set forth

forth by our blessed Saviour as a fit Qualification for the Kingdom of Heaven: And in order to remove this Scruple, let it be consider'd that it was necessary for those, who at first embraced the Christian Faith (which was then in its Infancy, nay, even in its Birth) to be first instructed in the Nature of it before it cou'd be expected they shou'd embrace it; who, when they were instructed, and consented to engage in the Christian Covenant, they had the Seal of Baptism administer'd, and as that was the sign of a Promise on their side, that they wou'd become obedient to Christ; so it was a Seal on his side that he wou'd own them, and assist their Endeavours; and as he had seal'd his Engagements to afford them his Aid and Assistance upon all reasonable Applications, we cannot imagine that he wou'd forbid their Children and Posterity to be initiated into the same Rights and Privileges, throughout all Generations, even unto the End of the World. *question*

FOR a further Illustration of the Answer to the aforesaid Objection, let it be consider'd that the intent of Baptism by Water was to precede that of the Spirit, as well as *teaching* is here said to precede Baptism; and yet we are assur'd that the Baptism of the Spirit preceded Water-Baptism upon the preaching of St. Peter to the Gentiles; so that it can be no Argument to prove the necessity of any Duty first commanded always to be prior to an after Institution, so then it cannot be inconsistent, from these and the aforesaid Considerations, that Infants be first baptized, and afterwards taught by their Parents or Friends, who have been taught before, and engaged by the

Law and Bowels of Christians to teach and instruct them in their Duty and baptismal Obligation. Hence by way of Observation, and every one sees there are too many who break thro' these Obligations, and yet profess themselves Christians, chiefly because baptized, as if this would entitle them to the Promises of the Gospel, without any Grace of their own; and the Devil where he meets with any he can thus persuade to be so rash, so cold, and careless, he will readily persuade them that they are certainly in the right on it; they so baptized, therefore they are Christians, and all Christians are safe for Christ came to save 'em, may he will allow 'em to go to Church and use all external acts of Devotion, so they will but rest satisfied with these outward Performances; and as he has too many of these in his Share, so he casts about again to entangle those who set more by the inward and spiritual worship of God, to persuade them from these Men's Practice, that all external Ordinances and Institutions are rude and beggarly Elements, and so tempts them to renounce the outward Sacraments of Water-Baptism, and Bread and Wine in the Lord's Supper; thus endeavouring to keep them divided in their Use and Practice, because he knows that the united Force of a practical Observation of 'em is enough to overthrow and ruin his Kingdom. And those who deny all outward Institutions as superfluous, consider, that we are not to give God a partial Worship, but must glorify him in both our Bodies and Souls, which are but one and must be again united after Death, to partake of



an everlasting Reward or Punishment answerable to their *united* Duty to God, or disregard to his Laws, and Commands and holy Institutions.

**I** O W N bodily Worship and outward Institutions, are only intended to lead us to the inward and spiritual worship of God; but shall any despise the way God himself has prescribed to lead us to it, or can they think to find a better; no, I do not suppose this is their Aim and ADesign: But seeing others in the Road of outward Institutions, which shou'd lead them to the inward and spiritual Grace, so soon turn out of it, gives them a dislike to it, so that they choose to break thro' on the other Side.

**B** U T as there are some amongst us, who pursue the right Road in continuing the Use of the outward Sacraments and Institutions of Christ; upon whom they have the inward Effect for which they were ordain'd; so I desire that a serious Consideration of the precedeing Arguments may be duly weigh'd, by all well-meaning Quakers, who if they wou'd conform to the Communion of the Church of England, and shou'd still think proper to continue religious Societies at seasonable Opportunities for spiritual Comfort, Advice, Council, and Exhortation according to each ones Gifts and Abilities, I am perswaded, and wou'd gladly Hope, that such Societies might meet with suitable Encouragement and increase.

**H** A V I N G hitherto endeavour'd to put you into and direct you in the right Road to true Happiness, there are others, yet, whom I am concern'd for, who either never were in the right way; or else have lost it by turning out; I must see if I can call them back from their present Pursuits, and perswade



perswade them into your Company: Which shall be my Endeavour in the ensuing Section.

S E C T. V.

*Perswasions to return into the right Way to Happiness.*

**HAPPINESS** (as before observed) is the ultimate End and Aim of Mankind, in all their Pursuits, Designs, and Contrivances, how variously soever they may seek after it; and the Reason why so many miscarry in their catching at it; is because they catch at Shadows, which have no Substance, till they loose themselves in a Wilderness, and become, at last, content rather to die in it, than to be perswaded to make their way out, and pursue their Journey to the *Land of Promise*, where Happiness is only to be found; because they have heard that there are *Giants* in the Way to resist and withstand them, and therefore they are very unwilling to make so hazardous an Attempt, for fear of being beaten back and defeated! But---Are not the sure Promises of God, to support and strengthen you against the most powerful Adversaries, sufficient Encouragement for you to engage the most formidable Enemy? by whose Assistance you wou'd find if you wou'd truly engage against them that their Strength wou'd fail and they wou'd fly.

But so long as they see your Cowardice they will not fail to triumph over you, and appear as if invincible: And, if you'll take their Word for it, you may expect, that, if you shou'd attempt

to oppose them, you shall be miserably dealt with.

What then will you do in this Case? You have been hunting after Happiness in the Wilderness of carnal Pleasures and vain Delights; the Satisfaction of which vanish in the Possession; you are still pursuing it in other Views and Prospects of the like Nature, and could be contented very well to find it any where, where it is not; But are loath to run the Hazards, you imagine, you will meet with by a resolved Courage to withstand all Oppositors in the Pursuit of it where it is only to be found.

Is this the Hindrance that keeps you back? What, no more Courage and Resolution in you? Do you not daily run greater Hazards than these for empty Pleasures, gilded Vanities, and delusive Trifles, when you are all the while weakening your Constitution, decaying your Strength, and rendering your selves more and more unfit for this grand Encounter, which you must resolve upon if ever you expect to go in and possess this Land of Promise, or enjoy full and compleat Happiness? For if these Enemies be not subdued by you, you are undone for ever, yea, should they get the final Conquest, they will for ever Tyrannize over you in the most cruel and raging manner that hellish Fury can invent.

You are not only capable thro' Lust, to resist, but also to subdue them; will you then let them triumph in your Cowardice, till your Strength be gone and they get the mastery of you? No, surely Happiness so desirable, so amiable, so lovely, so much courted, so much pur-

fuld and wish'd for, can never be given up at so cowardly a Rate.

YOU have a Kingdom, yea, an everlasting Kingdom offer'd you to shew your selves Men of Courage and Bravery against these Monsters your spiritual Enemies, who have hitherto been ensnaring of you, and promising to make you happy in their Service, I mean, Slavery. For,

WHAT Happiness have you yet met with in the Possession of any sensual Enjoyment, which you in the Prospect promised your selves it you'd yield you? You, who have sought it in Riches, is it there? No, they make themselves Wings; and fly away, or else, if they leave not you, you must leave them, and there is no Happiness in what is not certainly durable: You who have sought it in Pleasure, have you found it there? No, This is not satisfying, for tho' it is continually courted by the Noble and Gay in the Strength and Vigor of their Youth, yet the more they enjoy, the more they are craving for something new, expecting to find some new Scene satisfying, but never can; and there is no Happiness, but Disappointment in Dissatisfaction.

HAVE you found it in the Gratification of your sensual Appetites, in indulging your selves in excesses of Eating and Drinking, or in lewd Company? No, these Indulgences leave a Disorder on the Body, and sink the Mind into Vexation of Spirit, and there is no Happiness in an ungovern'd and vexatious Mind.

And if you have found no Happiness in these Things, how will you find it in the fashionable Vices of Swearing, Darning, and Debauchery?

baul

H 3

Will



Will the bold and brave Retaliation of Affronts afford you a sedate Composure of Ease and Tranquility? Or can you be satisfied with the ignoble Honours arising there-from? Are not these Things rather a raising confus'd Disturbances in your own Breasts, which leave behind the Disquietudes of a *troubled Sea*?

THUS, those, who will be nibbling at the Devil's glittering and outward sweeten'd Baits, commonly take in the Hook, and then he seldom much doubts to make 'em his Slaves, and to lead them captive at Pleasure, and easily to persuade 'em to swallow with Greediness his tempting Pills, which tho' guiled over with promising Pleasures, the insides are made up of nothing but most poisonous Dreggs, such as, sometimes, the most skilful Physician can never expel, especially if his Remedies be not administred in Time, before the Poison is got too far into the Blood, and render'd the Patient insensible and stupid; instead of desiring Help, or accepting it when it is offer'd; and when the Case is such they will sooner choose to pick Straws in Bedlam, than they will accept the rich Entertainment of a King's Palace.

IT will be but labour lost to persuade such to accept the Counsel of a Physician, who cannot be made sensible of the Danger of their Sicknels; for where this cannot be done, farewell Hopes of Recovery.

HOWEVER, I must make Trial of extensive Orders, and shou'd be glad if I cou'd force proper Antidotes, even, upon those, who at present have lost the Sense of their Sicknels, and cannot distinguish



tinguish that they are *feeding on Husks with Swine*; but prefer that to the plentiful Provision of their *Father's House*, to which they are become Strangers, and have lost their Inclinations to *return*.

IN the first Place it will be necessary to examine into the Causes of this Disorder, and endeavour to remove them, for if the Causes be not remov'd the Effects must necessarily continue.

AND if the Causes be examin'd into, they will be found to be from the before-mention'd hunting after Happiness in the Gratification of your brutal Appetites, and fleshly Desires, which can never afford it, so that thereby you have lost the Sense of your spiritual Discerning in Seeing and Hearing; I must therefore try to recover you from this Disorder; for if your spiritual Senses, which are now asleep, be not awaken'd, and assume their proper Offices, all serious Admonitions will be but as *sounding Brass or a tinkling Cymbal*, for which Reason I choose to deal with you in easy Similies to force 'em upon the Mind, that they may first operate there, and afterwards circulate to the Heart, and so bring you into the Reach of seasonable Persuasions; that I may not cry aloud after you to no Purpose.

THE only Antidotes to expel the Poisons of Sin are Repentance, Faith, and Reformation; to prepare you for the Receiving of which, I shall first endeavour to shew you the Dangers you are in without 'em, and then prescribe how you are to receive them, and shew the good Effects, that will follow their effectual Operation.

THE Dangers are so great, that you not only lose the Happiness you pursue, because you pursue

sue it where it is not to be met with, but you  
 also incur the Displeasure of your Creator, who  
 as a tender Father, now offers you to partake of  
 the Riches of his Kingdom, where there is com-  
 plet and everlasting Happiness in a full Satisfac-  
 tion of all the Wishes and Desires of the Soul;  
 on Condition you will now leave your present  
 Pursuits, and be govern'd by the Dictates of the  
 Spirit, which if you will not refuse to do, for the  
 present Gratifications of the fleshly Senses, and  
 will choose to take up with your Portion in the  
 present Things of this Life, which you must ere  
 long leave, then are you sure to be disinherited  
 from the Possession of that future Happiness,  
 which is now offer'd you; and your Exclusion  
 from thence will for ever debar you from all man-  
 ner of Comforts, Light, Rest or Ease, which you  
 may now enjoy thro' the present Frame and Con-  
 nection of Body and Soul, for then the Sensations  
 thro' the present Connection of them, in which  
 you had sought for Happiness, will for ever cease  
 to act after the same manner, they now demand  
 can therefore receive none of the present Pleasures  
 arising from their present Composition, so that if  
 the Soul, when it leaves the Body, be not pre-  
 par'd to relish such Delights as are of a spiritual  
 Kind, it must for ever become lost to all Delights  
 whatsoever, and become the Object of the Tri-  
 umph of Devils, and hellish Furies, which will  
 then awaken the Conscience with its Wit-  
 nesses, whether it will or not; and put it into the ut-  
 most Distraction and Madness, under the infla-  
 med Anger of infinite Justice, and a blotted Love and  
 Mercy, being cast out of Gods Presence, and  
 For

explains to no purpose

able to bear the Glories of his Appearance; into  
outer Darkneſs, where the Allegorical Figures of  
unquenchable Fire and Brimſtone are but ſha-  
dows of the Subſtance of thoſe ſpiritual Flames  
of God's Wrath againſt irreclaimable Wickedneſs;  
for when Juſtice ſucceeds abuſed Mercy and Pa-  
tience, the Punishment, when it comes, may be  
expected to be proportion'd to the Power and Diſ-  
pleaſure of the offended Judge; ſo that you had  
better undergo the utmoſt Sufferings that all the  
Men and Devils in the World cou'd invent to in-  
flict upon you, than thus to expoſe your ſelves  
to the ſure Wrath and Diſpleaſure of the Al-  
mighty, and to the Indignation of incomprehen-  
ſible Power, for the ſtronger he is, who gives  
the Blow with the more Force it comes, and the  
longer it is ſuſpended, in order to its Prevention,  
if it be not thereby averted, the deeper it will enter.

You know that, that Fire kindled by the  
wrathful Command of *Nebuchadnezzar* was of  
that Force, that it ſlew thoſe Men, who took  
them up, whom this Earthly Monarch had com-  
manded to be caſt into it; what then muſt the  
Force of that Fire be, which is kindled and main-  
tain'd by the Wrath of the Almighty to all Eter-  
nity, where the Worm dies not, and the Fire is  
not quenched. In Worldly Madneſs then muſt it be to ſeek for  
Happineſs in thoſe bodily Senſes and Gratifica-  
tions, which muſt for ever ceaſe as to their preſent  
Actings, and leave the Soul not only deſtitute of  
all manner of Satisfaction, but alſo enflame it with  
continual Horrors, inextricable Miſeries, diſmal  
Anguiſh, terrible Apprehenſions, and eternal Com-  
plaints to no Purpoſe.

FOR

FOR that after this Life there will be no Remedy, and that future Offers of Mercy cou'd not be embraced were they to be made again, may appear from Reason as well as Scripture, For it is the Sensations properly belonging to the present Texture or Connection of Body and Soul, which put them upon Reasonings and Disputings, which way to determine the Choice of their Actions, which can only be made Choice of in the present Union of Body and Soul, thro' the afore-said present Sensations; so that when the Soul shall leave the Body and become separate from it, these Sensations, which only belong to their present Union (of which see in the third Section of this Discourse before) must cease, and so the determinate Choice made in their present Union must for ever remain unchangeable in the Soul now destitute of mutable Sensations. And when the Body shall come to be reunited to the Soul, then only the Sensations belonging to the Soul, will have any Affinity with the Body thus rais'd, which will, it self, then become spiritualiz'd, and so no possibility of Disputes, Reasonings, or Arguments between them then, as now, from whence arises our present Choices of Things represented to our present Senses: But then a fixed, unalterable, and unchangeable Condition will be naturally instamp'd upon the reunion of Soul and Body, and a final Judgment pass'd upon 'em according to their determinate or last Choice of Good or Evil in this present and *only* mutable State of Trial.

I then the pursuing that for Happiness, which will afford none here, leads to utter Ruin and eternal



ternal Misery, is it not Time to awaken from the Lethargy of Security in Sensualities, and look about you which way to take to escape from the Brink of Perdition and endless Destruction?

AND now methinks I can observe some of you, who are come to a small Sense of Spiritual discerning to purpose and promise to your selves, a Time to repent and turn to God, because you dread the Consequences of his Displeasure, but you believe he is merciful and will forgive you whenever you repent and ask him Pardon, and you will therefore purpose to do it in a little Time, and that you will not long defer it.

BUT, consider, there is no Time but Time present you can assure your selves of; and if it were possible you cou'd, wou'd you take Liberty to Sin because God is merciful, and ready to forgive when you can find Time to repent? Can you thus turn the Grace of God, which shou'd lead to Repentance, into Wantonness? If the Grace of God, that is, his Mercy, lead you not to Repentance, but rather to defer it, you are so far from being secure of it, that so long as you continue your Neglect, you are treasuring up to your selves Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God.

LET then your Resolutions be, to repent now, lest you shou'd be still as backward to it when your determin'd Time shall come, that you purpose to perform it in, if ever you shou'd be continued to it; for then, I fear, you wou'd find the same if not more backwardness to it, and so still prolong the same Purposes, and so on till you might at last be tempted to give it up, and persuade your selves that upon your approaching Death,

Death, it would be sufficient to depart with,  
*Lord have Mercy upon me!*

**T**HIS is a Device of the Devil's to overthrow  
 all Purpose of present Repentance; and as he also  
 knows that Repentance is scarcely practicable by  
 any, while they continue entangled amongst lewd  
 and profane Companions, who will destroy all  
 Purposes of present Performances of this Duty, be-  
 cause their Allurements will bind and keep you fas-  
 ter in his Snare than all the Arts besides, which  
 he is Master of; so he will not fail to persuade  
 you that it would look dishonourable and sneak-  
 ing in you to desert their Company, and break  
 of Society with 'em; and that they must needs  
 resent it; and you would also become their Scoff  
 and Banter.

**B**UT in Order to break of from the Company  
 of the wicked and profane consider what exchange  
 you will make, you will then be entertain'd in  
 the Company of religious and good Men, whose  
 Reputation is of God, and therefore infinitely  
 preferable to the vain-glorious Reputation of  
 boldness and bravery in presumptuous Wicked-  
 nefs.

**N**O & suppose you were amongst a Company  
 of Madmen, and that they were resolutely de-  
 termin'd to run headlong down a steep Hill into  
 a deep River with a violent *Water-fall*; and that  
 there were none amongst them, who you'd be  
 perswaded to save their Lives, by deserting the  
 Company of the rest; Do you not think it would  
 be your Wisdom to make your Escape from a-  
 mongst them, tho' they shou'd laugh you to  
 Scorn for your Cowardice?

**A N D**

AND will it not be an infinitely greater Folly to run with wicked and profane Companions to eternal Ruin and Destruction, rather than by deserting them to save your selves you shou'd become obnoxious to their Banter and Ridicule?

Self Preservation, and the Fear of eternal Ruin are generally the first Motives to Repentance, from which Considerations, if you will but duly consider them, I shall hope you will now set about it without Delay.

IN the Performance of which, tho' the Love of your selves be the first Motive, yet a Love to God is also a necessary Concomitant, and will be mighty helpful to you in the right Performance of it, and render it much more easy to your selves, and acceptable to God.

UNderSTANDING the very Act of Repentance and turning to God, tho' at first occasion'd thro' a Love to your selves, will be acceptable to him, for, you may observe, from the various Means he has us'd for your eternal Welfare, he has evidenced his Love to you, which must be an Argument that he desires you shou'd love your selves also, for so great is his Love to Mankind, that *He would not that any shou'd perish but that all shou'd be brought to Repentance.*

AND that you may make your Returns of Love and Gratitude to God and mix them with your Repentance, in the first Place look into the dangerous State you were in, by which you were laid open to God's Displeasure notwithstanding all the Methods he had taken to reclaim you from Sin, and therefore from Ruin the Consequence of Disobedience; and that you may be convinc'd,

if you had continued in a State of Sin and Disobedience unrepented of, that your Ruin wou'd have been of your selves, read deliberately and consideringly over the bitter Sufferings of the Son of God, the Creator and Lord of Heaven and Earth, and who cou'd command all the Hosts of *em*, and yet for the sake of fallen Man, degenerated from his first pure Estate, submitted himself to be evilly entreated by his own rebellious Creatures, and by them to be buffeted and spit upon, reviled, scourged, and crucified; when at the same Time he cou'd in an Instant have stop'd their Rage by withholding from *em* the Breath he at first gave them, and which they cou'd no longer enjoy than he pleas'd to continue; yet all this he submitted to, and endured for the Joy that was set before him of saving Sinners that wou'd repent, believe, and reform their Lives.

W E L L then, tho' the Thoughts of Repentance may seem bitter, the Fruits that attend it will be sweet and delightful, and vastly over-balance all its present Bitters: Indeed if it be Repentance it must have its Bitters, for hearty Sorrow cannot be without Bitterness; St. *Peter* found it so, upon a Recollection of his Thoughts after his Denial of Christ, *when he went out and wept bitterly*; but the more bitter you find in Repentance, the more sweet you will find in Faith and Reformation of your Lives, and then to look back upon your former Wickedness and to see what a monstrous Heap you had treasured up against your selves, which might have sunk you into eternal Ruin, and to consider it pardon'd, thro' Christ, upon your Repentance and Reformation, will not

this



this enflame your Hearts with Love and ardent Affection to think what a score of Sins you have cancel'd, thro' the meritorious Death and Suffering of the Son of God for you? For our Saviour himself testified that *to whom much is forgiven the same loveth much.*

AND whoever can testify to himself this Love of God to accompany his Repentance will find those sweets therein, that will even make the Bitterness of it a most pleasant and palatable Bitter, that will give Health to the Soul and recover her of all her Sicknefs.

FOR when once this Love of God is wrought in the Soul, it will certainly produce in it, a Reformation of Life in Endeavours to please him; for this was the very Mark Christ look'd for as an Evidence of the Love of his Disciples; *If ye love me keep my Commandments.*

SINCE then this Love of God is so useful in Repentance, and necessary to accompany Reformation; and as you, who are new Penitents must be Strangers to it as well as an holy Life, consider the following similes for your Help therein.

SUPPOSE you were under the Sentence of Death for transgressing the Laws of the Nation, and here comes to you a certain *Nobleman*, who assures you he has a great Value and Esteem for you, and is not willing you shou'd come to this miserable End; and that therefore he will sollicite the Prince on your behalf for a Reprieve; and when he has obtain'd that, he will also intercede for his Pardon, which he doubts not to obtain thro' his extraordinary Favour with, and Interest in him; only on Condition that you will promise

to

to become careful and Circumspect the remaining part of your Life, and avoid such heinous Offences, and which if you continue to do, you shall also be receiv'd into his House, and be made Heir of a Kingdom.

Now tell me if such Offers as these in such Circumstances, wou'd not make your Heart overflow with Love and Gratitude; and these very Offers, and infinitely greater, you have from Christ: Let the Application of the simily help you, thro' Faith in his Promises, with enflamed Love to him to send up your Confessions of Sins with true Contrition, and Intercession for Pardon, in sincere Purposes and Resolutions of Amendment of Life.

Now again, if you were miserably poor, naked, hungry, thirsty, and helpless, and are assur'd you may meet with Relief by your Application to a certain *rich Man*, whose House abounded with all manner of plentiful Provisions; and suppose that upon making known to him your extreme Wants, you are taken in and cloathed, and have the Comforts of wholesome Nourishments in proper Meat and Drink administer'd to you, with sufficient Promises that the Plenties of his House shall ever be your Support and Comfort, while you continue thankful, and live in Obedience to the Laws and Customs of his Household, which are calculated for the wise Order and mutual Harmony of the whole Society belonging to it.

Now wou'd not such seasonable Relief under these cogent Necessities raise in you a surprizing and enflamed Love and Thankfulness, and put you upon making use of all Opportunities to express

press the same by all Acts of obliging Gratitude, and constant Dutifulness to the reasonable Dictates of so great a Benefactor?

AND behold, there is no Man in the World, that enjoys the common Blessings of Life, of sufficient Meat, Drink, and necessary Cloathing, but is more indebted to God for 'em, and ought to receive them with the same Love and Thankfulness; for whatever we Eat or Drink, or whatever Comforts or Conveniencies of Life we enjoy, it is from God alone that they flow, and we receive 'em.

LET then all temporal Blessings raise and continue in you all holy Resolutions of Obedience and persevering Duty and Gratitude: Unto which you are infinitely more obligated, because he has also promised that upon these Conditions he will at last receive you into endless Joys, when you shall be strip'd of all these present Comforts, and make you Heirs of an everlasting Kingdom of unmolested Happiness, Rest, Joys, and Tranquility, where nothing shall ever again molest your Peace or run counter to the Desires and Wishes of your Soul, which shall again re-assume the Body at the Resurrection, which will then be spiritualized, and its Constitution will be render'd only heavenly and Divine, and beyond the Reach of our present Apprehensions.

AND will not all this create in you an enflamed Love to God? And shall not this Love manifest it self in your speedy Return from Sin and Folly, that you may thereby be Partakers of the aforesaid Offers, and escape that eternal

nal Ruin and Destruction, that will be the Wages of a continued Course of Sin and Disobedience.

LET these Considerations be seriously and deliberately entertain'd, and then see if you can any longer defer your Resolutions to the Performance of Repentance, the Exercise of your Faith and Trust in God, and the Practice of Religion in a reformed and holy Life.

THE failings and notorious Sins of David, and other good Men mention'd in the Scriptures, are so far from being any Encouragement to you to defer your Repentance, or continue in Sin, that they ought to give you the greatest Caution not to defer it, and are recorded for your Instruction that you may thereby be warn'd to be circumspect and Watchful against Temptations after your first Engagement in it.

FOR by the Examples of the Miscarriages of Men of Religion and Godliness, and of, even, inspired Penmen, we may observe the frailty of humane Nature, and its Weakness to comply with Sin and Vanity; and from hence we may infer, that if these Men have been capable thus to be overcome to transgress their Duty to God, then how shall we be able to overcome the Difficulties that lye in the way to Happiness, if we do not seriously, earnestly, resolutely and speedily set about it?

AND when we have made any Progress therein, by these Examples we are to learn to be always upon our Guard, that we may not give the Devil an Opportunity against us by any of his Devices to overthrow or weaken our Constancy in resolute Perseverance; and likewise that if thro'  
Inad-



Inadvertency we shou'd again be unexpectedly en-  
snar'd, and drawn into some vile Act of Disobe-  
dience, we are not thereupon to give up the Cause,  
which we have undertaken, but then to imitate  
*David* and others in renewed Repentance, and  
by Fasting and Prayer to re-strengthen, and re-  
double our Resolutions, thro' Christ's Assistance,  
of future Circumspection and Watchfulness; which  
must be repeated as often as we repeat any gross  
Sins; and our daily Frailties must be the matter  
of our daily Humiliation, and Repentance; and  
we shall find the Power and Strength of Temp-  
tations to abate according as we, thus thro' Christ,  
get Power and Strength to resist them.

THESE are the Uses we are to make of the  
Failings and gross Sins of good Men recorded in  
Scripture, which you see ought to be Warnings,  
and Admonitions to us to be watchful over our  
selves, after our Entrance upon a godly Life;  
their *Repentance* being *only* recorded for our *Imi-  
tation*.

LET those, then, who have sinned with *Da-  
vid* or in Imitation of him, imitate him in his Re-  
pentance, and wash their Beds with Tears of bit-  
ter Sorrows, until their Flesh is wasted and con-  
sumed as his was: For had not his Repentance  
restor'd him to the Favour of God, his Sins wou'd  
have been his eternal Ruin, altho' endued with  
the Spirit of Prophecy and Inspiration, they be-  
ing no Assurances of Infallibility, nor of an im-  
possibility to fall away from the Grace, or Mercy  
of God, which only offers Salvation to all in the  
common and natural Way of affording his Help  
and Assistance to those, who sincerely seek it,

and comply with his outward Calls, and inward Admonitions. But concerning Perseverance, more in its proper Place.

*Solomon* an inspired Writer, to whom God gave particular Wisdom above the rest of Mankind, we find was upon a Level with the rest to the common gift of Grace, and had it in his own Choice to make such Uses of it as might either render him Rewardable or Punishable, when he shou'd be called to give in his Accounts how he had not only instructed others, but also govern'd his own Actions by it. His Excesses in Lust and Luxury, and all manner of Sensualities, may convince us that notwithstanding his Gifts of Wisdom and Inspiration, he was a Man of no greater Gifts in Grace than common; or else he had never made the ill Use of his Wisdom to have had his Heart withdrawn from God by his Sensualities, and thereby have drawn down God's Displeasure against him, so that his Kingdom was only continued to him for his Father *David's* sake, and not for his own, and for his Disobedience ten Tribes of twelve were rent from the Government of his Posterity, and only two continued in it, which were also continued upon the Account of *David* his Father, and not for any Thing *Solomon* had done to procure that Reserve; which plainly shews that the Anger of God against *Solomon* for his Disobedience, and his ill Uses he made of the Wisdom bestowed on him was equivalent to the Breach of Trust God had reposed in him.

AND I wish his supposed Repentance in his old Age might be real, and deliver him from future Punishments: But we certainly find that  
the

the Sufferings in this Life threaten'd his Posterity had their full Effect \*.

So that neither from the Examples of Men eminent for great Gifts and Abilities, or particular Endowments, who have been guilty of the most egregious Follies and Wickedness, and have ran counter in their Practice to the Charge committed to 'em, can any Man make a shelter to defer Repentance? but on the contrary it must appear, that Repentance and Reformation are absolutely necessary to Salvation, and that Delays of 'em very frequently and in their Non-performance, involve the Delayers in endless Ruin: *Therefore make no Delay in a matter of so great Importance, and put it not off from Day to Day.*

LET the following Meditations help to forward your Resolutions, not to defer your Repentance.

FOR what End came I into the World? Was it to please and gratify, and indulge my brutal Appetite, and bodily Senses in whatsoever I found agreeable to 'em? For what End do I enjoy the Comforts and necessary Conveniencies of Life? Am I to fix my Happiness, and to place my Love, Delight and Satisfaction in them.

'Tis true I have hitherto been making that my highest Aim, but what is the Result of it? Have I found any of the Satisfaction I promised

\* As to Temporal Punishments upon Children for their Father's Disobedience it is certainly most wisely order'd by God, to withdraw the Posterity of wicked Parents from following their Examples, that they may be thereby admonish'd to shun those Sins of their Fore-Fathers, which occasioned the Punishment they are now under, that they may thereby be deliver'd from the Wrath of God hereafter to be feared in the World to come.

my self there-from? No, I am yet to seek it: Where, then, shall I find it, or from whence must it flow? I have been allow'd all the necessaries of Life from some Fountain of Goodness, but never yet duly consider'd from whence they proceeded; and yet the same Hand that provided them for me, cou'd as easily have depriv'd me of 'em, or have render'd me unfit for their wholesome and palatable Pleasures, as he has continued them to me, and made them Comfortable and refreshing to the support of my Life.

BUT do I not see some, who are depriv'd of many of the comfortable Supports that I have enjoy'd, who still can bless God for what they do enjoy, and live in a comfortable Expectation of something more delightful, more durable and lasting; who do not seem to place their Affections in the Things of this Life, but live in Expectation to attain a Participation of the Pleasures of that inexhaustible Fountain of Happiness, from whence these Streams of Comforts for their present Subsistence flow?

I CANNOT but approve their Choice, since in my Pursuits, I must confess, that I am at a Loss: I find there is no Happiness arising from any of the Views I have fixed upon whereby to obtain it: No, nothing but Disappointments and Vexations.

CERTAINLY then it must be the Goodness of God, that he has thus long renew'd his Favours to me every Day, in Order to convince me of his Goodness and great Mercy, waiting to be gracious to me, while I am squandering away my Time in the Devil's Drudgery, and running  
the



the way to ruin my own Soul, whose future Happiness was the End of my Creation. I can find no compleat Happiness in any thing I have here pursued. What can then hinder me from seeking it where, I am told, it may be found, and can observe, that they who have made it their Business to seek it in that Way, can even at present express more Satisfaction of Mind from thence, than ever I yet cou'd experience from all my Pursuits of sensual Enjoyments.

THERE must, then, certainly be something in a godly Life, which I have not yet imagin'd, and which I can never come to the Idea of, if I do not Taste it by Experience.

I HAVE been told that *Christ's yoke is easy, and his Burden is light*, that his Ways are *Ways of Pleasantness, and that all his Paths are Peace*; and I own, I cannot but imagine that those are the most Happy, that have chosen the Ways of Religion and Virtue, and cou'd with my self in the same Way with 'em, if I cou'd but get into it without Difficulty; I cou'd willingly go to Church and join my Voice in the Publick Service, and attend the Sacraments, with Confession of Sins, and Humiliation before; and shew some Concernedness for a while afterwards, if this wou'd but do; but then I am perswaded that all this, without a continued Watchfulness and Spiritual Mindedness, is but a seeking to enter in at the straight Gate, by those, who will not be able; no more than it is, by those, who altogether depend on those Priest's\* Absolutions; who dispense with

I 4

the

\* The Scripture, urged for the Power of the Priests Absolutions, are  
*John*

the Sins of their Flocks contrary to the Terms of the Gospel, by pronouncing Absolutions upon such

*John xx. 23. Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain they are retained.*

And to the same Purpose *Matthew xviii. 18. Verily, I say unto you, what soever ye shall bind on Earth, shall be bound in Heaven, and what soever ye shall loose on Earth shall be loosed in Heaven.*

And as these Words in *St. Matthew* have a plain reference to the three Verses immediately precedeing, so those in *St. John* must have the same reference to what he had instructed his Disciples in, as to the Terms, by which they shou'd be directed in the remitting or retaining of Sins, which must certainly be upon the Terms of the Gospel in which they had been before instructed; which from the three Verses precedeing that in *St. Matthew*, will put the matter in a clear Light, and shew us the true Intent of 'em, and Extent of the Churches Authority from 'em. As, above *Mat. xviii. Ver. 15. Moreover, if thy Brother shall trespass against thee, go and tell him his Fault between thee and him alone, if he shall hear thee thou hast gained thy Brother. Ver. 16. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be establish'd. Ver. 17. And if he shall neglect to hear them, tell it unto the Church; but if he neglects to hear the Church, let him be unto thee as an Heathen Man or a Publican.*

Hereby Brother is meant one that has embraced the Christian Faith as well as those Disciples he was then instructing: His Trespassing against a Brother may imply some Act of ill-will or malice done to him; for which he is to be privately admonish'd by the offended Brother himself, and if hereby he is reclaim'd, then is his Peace with God and the Church continued without further Concern: If he is not reclaim'd by this; then the offended Brother is to tell the Matter to one or two more only, who if they cannot, upon their Endeavours, reclaim him; they are to witness, to the Church, his Obstinacy and Contempt of their Christian Admonitions; and if he shall still remain irreclaimable upon the Admonitions of the Church, then are the Governors of the Church empower'd to declare that Person to have forfeited the Benefits, which the Terms of the Gospel offer to Repentance and Reformation; and by the Rejection of which he had render'd himself obnoxious to their further Regard, till such Time as he shou'd become sensible of his Guilt, and seek again upon the Terms aforesaid for Reconciliation with Christ and his Church; upon which Submission and Repentance, they are then empower'd to pronounce him loosed or absolved.

So that this their Act is an Authoritative Declaration of what the Gospel itself assures us will be the Consequence of Impenitency, and the

such Terms, which the Gospel never warrants, which I find there to be only on Condition of Repentance and Amendment of Life:

THOSE therefore, who repent and amend, must be the only Persons who comply with Christ's Command, to strive to enter in at the straight Gate; because the others, who only seek it in outward Performances cannot be thereby fitly qualified for it, and so be render'd *not able*.

the Fruits of Repentance, and new Obedience: And therefore to the End that Men in Error shou'd be made sensible of the Consequences of their Contempt of the Offers of Salvation by continuing in irclaimable Sins; the Church, is impower'd to declare them out of the way of Salvation, and, to preserve due Order and Discipline, to forsake Conversation with them, in order to make them ashamed and to bring them to Repentance.

Thus from the whole Scope and Design of these Verses taken together, it appears, that the Church or Governors of the Church had no Power assign'd them to bind or loose contrary to what the very Practices of the Persons thus bound or loosed had occasion'd, who by willful Sins first bound themselves from the Mercies of God in Christ, offer'd in the Gospel, and so stood bound in Heaven; to convince them of which, they were to be so declar'd by, and debar'd from further Communion and Conversation with, the Church of Christ on Earth; and so must necessarily continue bound from the Mercies of Christ in Heaven, till their Repentance and Reformation shou'd again procure their Favour with God and Man, and restore them to Peace with Christ, and Communion with his Church, which then, shou'd be given Notice of to the whole Community in an open Declaration.

And it is very evident that these Verses taken together can bear no other Construction; for who can imagine that Christ wou'd ever give the prior Authority to his Church on Earth to his own Authority in Heaven? It must be very absurd to suppose, that Christ shou'd ever commit his own just Judgment, to the imperfect Judgment of Man, for Reason it self will direct that what Judgment Christ committed to Men must be under his Influence and Directions how and in what manner they shou'd proceed in Judgment. For to imagine that Christ wou'd leave it to the Judgment of Men to send him who they please to Heaven, is just the same as to imagine that Heaven may be purchased with Money, as *Simon Magus* imagin'd that the Gift of the Holy Ghost wou'd. But where the Roman Priests can persuade the Laity to this, they may well have a rich Trade.

AND

AND shall I expect to be entertain'd where no Impurity can enter, and will not strive to qualify my self for the Company of pure and blessed Angels, and Spirits of *just Men* now made *Perfect*?

I EXPECT it must be hard and difficult with me to relinquish the present Habits of Sin I have contracted, and at once to forsake my old Companions, who will not be prevail'd upon to leave their Vices; I must therefore apply my self to it with my utmost Strength and Resolution; for it is my sinful Habits, that have made the Gate strait and the Way narrow; but I hope to experience, by making a resolved Entrance, that the *Way* will be *Pleasant* and the *Paths* will be *Peace* to me as well as they are to others, whose resolved Diligence has conquer'd the Difficulties.

I WILL, then, no longer continue in Sin, because thou, O Lord, art merciful; thy Mercies shall now excite my Love and Thankfulness, my Sorrow and Shame, that ever I shou'd have been taken away, by the Streams of thy Favours, and removed thereby from the Fountain from whence they flow: I will now, O Lord, return with the lowest Humiliation, and beg to be admitted, thro' Christ, into the Number of thy lost Sheep, whom he came to seek and to save; but what Gratitude, Love and Duty shall I be able to render to thee, O God, for thine inestimable Benefits bestow'd on me a most miserable Sinner, thou hast not spared thy Son to die that I might receive Remission of Sins, upon my Repentance, Faith, and Reformation; I will therefore, thro' thy Grace  
 assisting



assisting me *no longer to live unto Sin, but to die unto Sin, and live unto God, through Jesus Christ.*

UPOON these Resolutions, you will become the Joy of Angels, by causing the heavenly Inhabitants to rejoice, you will hereby engage their Ministrations to accompany and attend you, and their Helps to preserve you from the Snares and Temptations that surround you; and to assist you to be under the Government of the Dictates of the Spirit in Opposition to the carnal Desires of the Flesh, which in this State will be ever at War in your own Breasts against the Spirit; for the more you strive against the Flesh, and to be govern'd by the Dictates of the Spirit, the more spiritual Aid and Strength you will procure, and you will engage the more of heavenly Company and Assistance, which will give, and encrease in you such divine Comforts, inward Satisfactions and Peace of Mind, that you were before perfect Strangers to, and cou'd have no Idea of.

TELL me then if this is not worth all Pains you can use to obtain it, and all the Watchfulness you can be Masters of to continue and encrease it; especially when you consider that it is not only the present Advantages that will arise from it, but that it will also lead you to eternal Happiness, and uninterrupted Joys, and deliver you from everlasting Ruin and endless Miserie.

LET your Resolutions be fixed, constant and unwavering, and henceforth *be always abounding in the Work of the Lord, forasmuch as you know that your Labour will not be in vain in the Lord,*

AND now let me invite you into the Company of those, who I left for a while to call after  
ter

ter you ; I am sure they will be glad to see you brought into the right Road to Happiness, in which I shall endeavour to encourage both you and them to continue, and to guard against losing your Way in the Wilderness.

---

## SECT. VI.

### *Of Perseverance.*

**W**HEN once you have tasted the Comforts, of inward Peace and Satisfaction of Mind, arising from a Course of Godliness, I am perswaded it will become very difficult wholly to relinquish the choice you have thus rightly made of being Religious and Virtuous ; because, the present Satisfaction, that attend this Choice can hardly be given up by any, who have experienced them.

WE are indeed, while in this Life in no state of Perfection, nor can we here be perfectly quit of our spiritual Enemies ; for the Flesh we carry continually about with us, and the World is daily representing its Riches and Honours to the Choice of our Happiness, notwithstanding all our former Denials to take up with 'em, so that these Denials must be renewed as often as the Offers are made ; and if ever it shou'd happen that we shou'd be unadvisedly betray'd, let us make no Delay to return and repent again, and to redouble our Guard, where we find the Enemy soonest prevails upon us, and be particularly watchful against our most darling Sins and beloved Vices.

EVERY

EVERY fresh Sin brings upon us fresh Sorrows, and every renewal of Repentance restores fresh Peace and Comfort to us, when it is perform'd with a hearty Sorrow for Sin, and a steadfast Purpose and Resolution to forsake it; and we shall find (as before observ'd) that the Strength and Power of Temptations will weaken and decrease in Proportion to the Strength and Power of our Resolutions against them; and the earnestness of our Prayers for God's aid to assist our unwearied Endeavours.

WE are not to imagine that when once our Peace with God and Conscience is procured, that then we may rest easy, contented, and secure, and that our Work is over, and we are safe, without further Concern: This wou'd be just like a Mariner upon a Voyage to the Indies, who finding himself for some Time in the direct Road to the Place he was designed for, does hereupon conclude himself safe, and afterwards neglects all further Accounts or Concerns of his Voyage.

SAINT *Paul's* Assurance of his future Happiness was not altogether fixed upon his past Transactions of Repentance and Reformation, and the discharge of his Trust in the Ministerial Office, but upon his Resolutions to continue and persevere in this Warfare he had engaged himself in, and was so far from resting in what he had already done, that he professeth, his Hopes and Assurance did depend upon his resolved Purpose to continue the Race and Fight he had begun, and enter'd upon, as you may see in the two last Verses of his 9th Chap. of his first Epistle to the *Corinthians*. *I therefore so run, not as uncertainly*

*tainly, so fight I not as one, that beateth the Air: But I keep under my Body, and bring it into Subjection; lest that by any Means, when I have preached to others, I my self shou'd be a cast-away.*

So that all the Hopes and Assurance he any where expresses of the Favour of God, and his own future Happiness wholly depended upon his Resolutions to continue his Guard against his spiritual Enemies; who, he knew wou'd ever continue to re-strengthen their Forces against him, and wou'd take their Advantage, if they cou'd but observe he shou'd at any Time begin to think himself *secure* and neglect his Watch: But upon his Resolutions never thus to be surpriz'd or taken at unawares, he can (upon that Foundation) express his Assurance: That *neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shou'd be able to separate him from the Love of God, which is in Christ Jesus, Rom. viii. 38, 39.*

THIS Doctrine of Perseverance our blessed Saviour particularly inculcated upon his Disciples a little before his approaching Death. *Mat. xxvi. 41. Watch and Pray, that ye enter not into Temptation.*

IN Obedience to which Charge, as St. Paul expresses all his Hopes and Assurance of his Election and future Happiness, not wholly to depend on his former Repentance and Reformation, but upon his Resolutions of future, and continued Watchfulness, so, in Imitation of the great Shepherd and Bishop of our Souls, *be likewise very frequently*



frequently inculcates the same Doctrine upon the Flocks committed, by Christ, to his Care, in his several Epistles to them: As for Instance, in his Epistle to the *Ephesians*, Chap. vi. from verse the 10, to 19. *Finally my Brethren be strong in the Lord, and in the Power of his Might. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil; for we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual wickedness in high Places: Wherefore take unto you the whole Armour of God, that ye may be able to withstand in the evil Day, and having done all to stand; stand therefore, having your Loins girt about with Truth, and having on the Breast-Plate of Righteousness, and your Feet shod with the Preparation of the Gospel of Peace; above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the wicked. And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God: Praying always with all Prayer and Supplication in the Spirit and watching thereunto with all Perseverance, and Supplication for all Saints.*

FROM this it appears that St. Paul look'd upon our present State as a continual Warfare, and shew'd us what grand Engagements we had not only enter'd upon, but must carry on and continue, least by relinquishing our Guard against our Enemies, we shou'd become their Prey, and be led Captive by them at their Pleasure: to prevent which he here directs us to such proper Armour, for our continual Defence, that we might  
be

be furnished with, in all Cases, and at all Times; by having them in readiness against all their Attempts and Assaults.

THE Armour he directs us to, he styles *the whole Armour of God*, and bids us *put it on*, and afterwards repeats it by bidding us *to take it to us*; thereby intimating the necessity of it; and the Reasons are, *that we may be able to stand against the Wiles of the Devil*; that we *may be able to withstand in the evil Day*, or in the Day of Temptation, Trouble or Persecution: *And having done all to stand*, or having taken all Precaution or Resolution; and being by Prayer for God's Assistance, and by watchfulness prepar'd to stand against all Assaults of our spiritual Enemies, then he bids us again, *stand therefore*, thereby to redouble our Mindfulness of the necessity of our Watchfulness, that having thus engaged our selves in the Service of Christ we may not be taken Captive by his and our Enemies, whose Service if we will thus faithfully continue to adhere to, he will at last make us Conquerors, yea, more than Conquerors by, not only, giving us the Victory in the Conclusion of the Warfare, but also, by crowning us with the everlasting Rewards of Happiness, and unmolested Joys at his own right Hand to all Eternity; *stand therefore* undauntedly with Courage and Resolution; *having your Loins girt about with Truth*; that you may be preserved from the Deceits of Error or Falshood, and from the Cheats that the Devil wou'd put upon you, by transforming himself into an Angel of Light, that he might thereby insinuate himself into your Favour to deceive you; But, you, *having*

*on the Breast-Plate of Righteousness*, or resolved Intentions not to give your Enemies an Opportunity to take you unawares; *and your Feet shod with the Preparation of the Gospel of Peace*, by the Truths of which you are prepared to discover, and renounce all the false Glosses, that the Devil, by transforming himself into an Angel of Light, or any of his Agents, wou'd represent to deceive you. *Above all, taking the Shield of Faith*, furnishing your selves with a full Trust and Confidence that Christ will ever be ready at Hand to strengthen and assist you in your Resolutions in these Engagements; *wherewith you shall be able to quench all the fiery Darts of the wicked*: By such sure Trust in Christ you shall be enabled to overcome all the hellish Devices, that wicked Men or Devils can invent whereby to ensnare you.

*And take the Helmet of Salvation*; The Prospect of your future Happiness to be your continual Guard against complying to take up with any thing present instead of it. *And the Sword of the Spirit, which is the Word of God*, to be your continual Director, for in it is the Spirit of Truth by which ye shall be able to discover, resist and overcome the Spirit of Error and Falshood.

*Praying always with all Prayer and Supplication in the Spirit*, or let your Desires be continually spiritual in all Affairs of Life, and your publick and private Prayers and Supplications at proper Seasons, that you may not draw back from your holy Resolutions and Purposes, nor be deceived

ed in the Prosecution of them: *Watching thereunto with all Perseverance*; or having a continual Guard over all your Actions, and against all Temptations, that during the whole Term of this Life will be incident to humane Nature, not only to your selves but to all engaged in the same Conflict; I therefore advise that you make *Supplication for all Saints*, by which mutual Concern for one another ye may be stirred up to Love and a continual Regard to answer the Petitions sent up for each others Perseverance in Godliness and Conquest over all Temptations.

THE Doctrine, then, of the infallible Perseverance of the Saints, or that those, who are once in a State of Grace, cannot totally fall away from it, must be false and of dangerous Consequences; having sometimes given religious Men, who have embraced this Doctrine, Occasion of stumbling, and growing remiss, secure, cold, careless and negligent in their Duty, and thereby may sometimes have occasion'd the Ruin of them, by being entangled again in Sin, thro' their Neglect to be watchful, who when they have come to a serious Consideration, (thro' their being prepossessed of this Doctrine) have imagin'd, that they never were yet in any right Road to Salvation, but only had deceiv'd themselves in an outward Righteousness, instead of the inward: Upon which Imagination they began to conclude themselves to be of the number of those, whom God had predestinated to Damnation (for the Doctrine of absolute Election and Reprobation constantly chime in



in with this) upon which many have been thrown into Desperation instead of Repentance and future Watchfulness, so much inculcated upon us amongst the Precepts of the Gospel, in almost every Page of 'em.

THE Propagation therefore of that Doctrine, must be one, amongst others, of the Devil's Devices, to overthrow, and weaken the Truths of the Gospel of Christ, and his extensive Offers of Salvation, upon Terms put into every Man's Power to comply with, thro' his Grace and Assistance, which is ready to be afforded to all, who sincerely desire and seek it.

NOW the Threat'nings in both the old and new Testament, against those, who turn from Righteousness to a Course of Wickedness, they, of the Persuasion of the infallible Perseverance of the Saints, maintain, that the Righteousness mention'd of those, was only an outward Righteousness, because, say they, had it been inward and real, they cou'd not totally have fall'n away from it.

IN answer to which let it be considered that an outward shew of Righteousness only, is Hypocrisy, which is perfect Wickedness, but such an outward shew of Righteousness can never be stiled Righteousness by the undeceivable Spirit of God, being by that Spirit every where in Scripture stiled Hypocrisy, and accounted one of the blackest Sins, and against which our blessed Saviour pronounced many fearful Woes: Whereunto then

can a Hypocrite fall away ; he has no Righteousness to fall from, being wicked in one of the highest Degrees, and to fall away from Wickedness must be a returning from Sin, which is so far from having the Wrath of God pronounc'd against it, that on the contrary, there are all Promises, of Mercy, Forgiveness and Acceptance held forth in the Gospel to all that repent, and return from Wickedness of any kind, yea, even, tho' it was from Hypocrisy itself.

THE Caution St. Paul gives to those, *who have been once enlightened and tasted the heavenly Gift, &c.* Heb. vi. 4. *not to fall away, it being impossible to renew them again to Repentance ;* will plainly appear not to be meant of Hypocrites ; if we will but look into the Nature of Hypocrisy, which is so far from the Nature of Repentance, which must be here supposed to have once been perform'd, because the renewal of it is here spoken of, that it is quite the *reverse* ; for the Hypocrites Acts of Religion and Devotion are never perform'd with any Views to render them acceptable to God, but to Men, thereby to deceive or over-reach them, and if by their outward Acts of Religion, they gain this End, they will be far, while they continue Hypocrites, from repenting of gaining the End they purpos'd, and all outward shews of Repentance before Men, can never be taken, by the Holy Ghost, for Repentance towards God ; nor can never qualify any with an *enlighten'd Mind*, and give them a *Taste of the heavenly Gift*, but is so far from it that the Hypocrites are by their Hypocrisy sunk into Darkness, and

and a Relish or Taste of nothing but the Pleasures and Gratifications of sensual and worldly Objects.

THEREFORE this, and many other like Cautions the Scriptures very frequently remind us of, that we may be diligent, circumspect, and watchful, after our Entrance upon a religious Life, that we may not again be entangled in the Snares of the World and the Devil, lest we shou'd be drawn (as *Demas* was to forsake *St. Paul's* Conversation and Doctrines to enjoy this present World) to give up our holy Resolutions, and turn Apostates, or to open and professed Wickedness, as if we disliked the Ways of Godliness, and the Paths of Religion and Virtue, and in open Defiance to 'em, again embrace the Snares of Sin, and turn headlong to Destruction; since hereby they who thus turn away from Righteousness lay themselves under an impossibility of being renewed again to Repentance, and must be therefore under an Impossibility of being pardon'd \*.

BUT tho' this shews a Possibility of the Apostacy of the Righteous, and therefore ought to be an Obligation to us to be ever upon our Guard, that thereby we may as little as possible disturb our Peace with God and Conscience, yet it is not the Sins, which are commonly incident to human Nature, nor the Commission of, even, some gross Sins, that can thus render us Apostates, but a Return to resolved and continued Wickedness, in

\* This is that Sin unto Death, which *St. John* mentions, and saith, *I do not say that ye shall pray for it.*

a malicious Opposition to the Spirit of God, natural Reason, and thereby leaving no more Room for the Operations of God's Spirit to renew us again to Repentance.

WHOEVER falls thro' Inadvertancy, Infirmit-ty or Unwarily, and are presently surpris'd at themselves, and return to God by Repentance, Fasting, and Humiliation; with repeated Resolutions of Circumspection and Watchfulness, is so far from revolting or falling away from their Obedience, and Righteousness, that tho' they have hereby made some Breaches of their Peace with God and Conscience by the Sins aforesaid, yet it is again restor'd, by the Merits of Christ, and their renew'd Repentance; by which Practice every such Fall will give them fresh Occasion to be still more watchful, and not thereby to grow weary and faint in well-doing, so as at last utterly to forsake the ways of Righteousness, and thereby to lay themselves under an impossibility to repent again. But let all be assur'd that while they find in themselves an Inclination, and Power thro' the Spirit of God, to repent, that they are not in the sad Case and Circumstances of those, who are Apostates and cannot be renew'd again to Repentance.

So that it is possible for us to gain and continue a well-grounded Hope, and Assurance of God's Favour, and our own future Happiness by having begun a religious Course of Life, and resolving to continue our Watch and Guard, for, as I observ'd before, it was upon this Resolution that



that *St. Paul* expresses all his Hopes, Dependance and Assurance of his future Happiness, which may be gain'd in the same Way, by all, in Proportion to their Industry in seeking for it, and striving to obtain it.

It is not to be expected you can arrive to it in a idle and indolent Manner, as if God had done all for you, and you had nothing to do for your selves. Your Happiness is conditionally and not absolutely determin'd, you will never be forced to Heaven thro' any absolute Decree of God prior to your own Endeavours, nor thrust to Hell in Opposition to your own sincere Strivings to avoid it.

God has done every Thing necessary on his Part (allowing you free Agents and rational Creatures, and, as is before observ'd, you cannot be rational Creatures if you be not free Agents) I say he has done every thing necessary on his Part, to help you, and, thro' Christ, has put the ordinary Means of Salvation into your Power, and Choice, by which you may be enabled to qualify yourselves for Heaven and the Enjoyment of himself, which must be by Holiness, without which it wou'd be impossible you cou'd be fitted to receive any Comforts or Happiness from his Presence; for the very nature of Sin continued in, and unrepented of, must of its self render you incapable of partaking of the least Pleasure or Satisfaction arising from the Presence of spotless Holiness; so that were such Sinners to be entertain'd in Heaven, it cou'd not give 'em the least Satisfaction,

faction, or ease 'em of those dreadful Flames, that their beloved Vices had set their Souls on Fire with, and as they are thereby render'd unfit for Habitation or Abode there, so it must be just with God, to banish them from the Company of the blessed, and leave them to the Fury of Devils and their own awaken'd, accusing, and enflamed Conscience burning for ever with Fire and Brimstone, the Fuel which their Vices had heap'd up and kindled.

To preserve us from which miserable State, Christ has himself taken upon him our Nature, and suffer'd Death for our Redemption; and has put it into our own Power to govern and demean ourselves so, as to escape the dreadful Terrors that will attend a Course of irreclaimable and presumptuous Sins; and hath left us such Precepts, that by their Directions we may embrace, and ever hold fast the blessed Hope of everlasting Life.

BUT since it appears that those who have made some Progress in the Ways of Godliness, may possibly turn back therefrom, without continued Care; it will be necessary that we always remember our blessed Saviours Charge, who when he had bidden his Disciples to *Watch* and *Pray*, he adds, *and what I say unto you, I say unto all, WATCH*; Which may convince us of the Necessity of continual Watchfulness and Prayers for God's Aid and Assistance, that we may continue in well-doing without Weariness.

BUT

BUT I do, indeed, expect that the Pleasures that will daily flow, and encrease upon you, from this Holy and Religious Exercise, will be the more and more engaging to you to persevere and continue in it; that you may never be shipwreck'd upon the Rock of Security, for if any miscarry, who have once gain'd Peace with God and Conscience, and tasted the heavenly Gift, it is generally by landing upon this dangerous Rock, instead of pursuing their Journey in the true way directed.

IF you shall then unwarily hit upon it and begin to sink, observe your Danger, and lay hold on Christ by the Hand of Faith, with your Prayers for his Preservation, and he will pluck you up again; and Strengthen you to walk securely on the Waves, and conduct you safe thro' all Perils, and tho' you may meet with many Mountains of Difficulty or Oppositions to withstand your continued Obedience, yet by your constant Application to, and Faith in Christ, they shall be removed and disappear.

NOW that Faith in Christ to which so many Promises are made in the New Testament is not a bare speculative Faith or Belief of the Transactions there recorded of him; but a firm Belief of the Truths of all the *Promises* he has annexed to the Performance of his holy Precepts and just Commands; and of the Execution of his *Threatnings* denounc'd against the wilful Contempt and Neglect of 'em: So that to believe in Christ is to believe

believe what he saith is Truth, and as such Belief works in us a Conformity to his holy Laws; so such Obedience will insure to us an Interest in all the Promises he has annexed to our *Believing* in him.

THIS Belief will not only put us upon present Obedience, but also upon continual Watchfulness, because Christ has warn'd us to *watch and pray, lest we enter into Temptation*, and to encourage us thereto has promised that *his Grace shall be sufficient for us*; and that he will not suffer us to be *tempted above what we are able*: But it must be contrary to the Nature and Reason of Things, to expect he shou'd either guard or defend us from future Temptations, after our first Entrance into his Service, without any future Guard or Care of our own.

THE Promises of his Aid, Succour, and Relief in all Cases of our Spiritual Wants, we may depend upon, by our timely Application to and Trust in him; or for his Acceptance of us again, after any Inadvertancy, upon our speedy Return and Humiliation.

BUT after we have once gain'd his Favour and establish'd our Peace with him; what shall remove us from Perseverance, and Endeavours to encrease it? Was not the Sweets of the Expectations, arising from a Sense of God's Love and Favour, sufficient to carry his most faithful Servants, thro' all their Sufferings in this Life, in Perseverance, even, thro' the most shameful Death? How then can



can we be so sloathful, that the same Favours bestowed on us shall not engage our continued Guard and Watchfulness against all Temptations that are common to humane Nature in this State?

LET the following Meditations help to strengthen you against any Relapse.

WHEN I reflect upon my former Conduct and Ways of Proceeding, and that part of my Life wherein I made Choice of the Gratifications of my brutal Appetites, and fleshly Desires, and consider what was the Result of that Choice, how that then the only Satisfaction I gain'd was, that there was no Satisfaction in them; but on the contrary, uneasiness, vexation, and a Disquietude of my Soul; how uneasy *then* was my Mind and Spirit whenever I became sedate and thinking, being withdrawn from my jocular Companions: My Bed was *then* no Refreshment to me, when I had not stupify'd my Head with strong Liquors to take away my Thoughts and Senses; which when awake and regular were constantly mine Accusers, and made me roll and tumble, and render'd me as uneasy as if I had been in a Bed full of Nettles, in which I cou'd find no Entertainment of Ease or Quiet; so that I was no longer free from the Stings and Reproaches of Conscience, than I could stifle its Clamours, by getting into the Noise of profligate Companions, who had reliquish'd its Dictates, having their Senses stupified with the Poison of Sin, and cou'd find no Time to become Sober and Thinking; and no doubt but mine also might have shared  
the

the same Fate, had I not in Time hearken'd to its seasonable Admonitions: And Oh! that I cou'd, even, now bring my old Companions to the same Sense of their evil Ways, and egregious Follies, which I can now my self reject with Abhorrence.

I HAVE now seen into the Follies of all worldly Affairs, and can no longer embrace them for my Portion; for if I look upon the Figure of this Earthly Globe and observe its Demensions, and Riches, and suppose I cou'd be made Lord of it all, and that nothing therein cou'd be with-held from me that my Heart cou'd desire or wish for; yet I find upon serious Examination, that *all this* wou'd be far from giving me true Satisfaction; for *all this* wou'd neither procure, nor prolong Life, or Health; but perhaps be a Means of decaying the one and shortening the other, and then what becomes of the promising Honours, Glories, and Granduers arising from these large Possessions; large Possessions! Hold!----How can I call 'em large Possessions? When I look up to the Heavens and behold the innumerable Globes, that the immense space is furnish'd with of vastly greater Magnitudes than this small Globe I live upon; and may be still an indefinite Number of other such Globes invisible to me, and past all the Arts and Contrivances of the most exalted Wisdom, and Curiosity of Mankind to discover: What then, shall I think of this small Globe, I inhabit, that may be invisible to the View or Notice of some other distant Globes and their Inhabitants, as they, and their Globes are to us? If I consider

my

my self as Lord of this whole *Globe* under these Comparisons, where wou'd be the Largeness of my Possessions? *A* poor inconsiderate Spot, a mere Point; Nay, consider it as it is in Relation to us, who are its Inhabitants; and I can compare my present Possessions, but even to an Ant-Hill, and my self to an Emmet crawling upon it, and subject upon every Accident to be quashed to dirt; I am then ashamed that ever I attempted to make any thing either in this World, or of this Life the Objects of my Satisfaction.

SHALL I then return with the Dog to his Vomit, or with the Sow to her wallowing in the Mire? Shall I again sin willfully; deliberately and of Choice fall away again to a Course of Wickedness thro' a dislike, and malicious Opposition to the Ways of Holiness, in which I have only found inward Peace and Comfort; and by this Means, forfeit the Satisfaction of the Sacrifice, which Christ made for me? To what, then, can I apply for Hopes of future Pardon, and Acceptance, when I have thus *crucified afresh the Son of God, and put him to open Shame*, and thereby disannul'd the Effects of his Sacrifice, and Crucifixion, with Regard to my self, so that there can remain no more Sacrifice for such Sins of Apostacy? He died once for our Sins, but now Death hath no more Dominion over him; and tho' he continues to be an Advocate with the Father for Sins of Infirmary, he can make no more Sacrifice for wilful Apostacy.

BUT

BUT why shou'd I examine how far I may Sin, and yet find a Pardon? Shall I endeavour to drive as hard a Bargain with Christ as I can? Shall I hang divided between Heaven and the World; No, no, since I have made Choice of a renewed Heart, I can despise the Flatteries of Temptations, that wou'd endeavour to draw me back from Christ; I must approve this as the only best Choice I ever made; I have tasted the Sweets of it, in Satisfaction of Mind, and Peace of Conscience: I can now put my self in the Morning under the Protection, Guidance, and Direction of Christ, who will give his Angels Charge over me; and at Evening, upon a review of Day past, I can reconcile my self to God, and the World; and go to sleep in Peace with God and all Mankind; and charitably pray for the present and especially the eternal Welfare of all Men.

I CAN likewise upon any Troubles, Losses, Crosses or Afflictions comfort my self under them, and fly to God for spiritual Succour, and beg his Assistance of spiritual Relief, which under the greatest outward Calamities of his Servants hath always been their greatest Comfort, and which has vastly surpassed all their outward Sufferings; so that they cou'd count it Joy to suffer for Righteousness sake; then sure the same support will enable me to bear comfortably any Tryals that are commonly accidental to humane Nature, which I must acquiesce in, and receive as fatherly Chastisements to refine and prepare me for himself.



I HAVE tasted and experienced the immeasurable Difference between a Course of Wickedness and a Life of Godliness; and am surpris'd at the mad World that so many shou'd pursue Vanities and gilded Toys, and that the Practice of Swearing, Lying, Cheating, and defrauding shou'd so much prevail, even, amongst those, who one wou'd *otherwise* think had not lost their Senses; but as I have made my Escape from amongst them, I am resolv'd to return no more into their Company, except it be with a View to invite them from their Danger.

I AM resolv'd to keep my Watch against all Temptations, and not through *Security* to give Way to the *seven-fold Power of wicked and unclean Spirits* to return and make their abode with me, and thereby to render my *last State worse than my first*.

I AM resolv'd to be reaching forward after an increase of Grace, that I may add to my Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity; that I may neither be barren nor unfruitful in our Lord Jesus Christ.

COME then, you, who have made these holy Resolutions, and let me shew you, as well as I can in the next Section, The Advantages, that will be reaped by a Holy Life.

## S E C T. VII.

*The Advantages, that will be reaped by a Holy Life.*

**I**T is you, who have engaged in the Ways of Godliness, and resolve to pursue them, I shall now apply my self to; only, by the Way, I wou'd advise such, who are yet Strangers to it, to come and hear, that they may also be invited to enter into the Household of Christ, for his House is not straitned that they cannot find Room, if they will but qualify themselves for it by knowing, seeking, and striving for Entertainment; His House and Provision will ever enlarge, as he finds Guests to come into it; and every fresh Guest gives new Joys to its Inhabitants; and Oh! that I cou'd perswade even, all, who have not yet set heartily about the Business of their future Welfare no longer to delay it.

**C**OME then and let the Recompence of the Reward, which they are entitled to, who have already resolved upon it, and which you may have a Right in upon the same Conditions, invite you into the Practice of Repentance, Faith, and Reformation; the Advantages of which I come to shew you, who have already engaged in them, and are resolved to pursue them.

**A**RE you rich in this World? Then have you found your Riches a Blessing, and not a Snare to you; and the more you have set your  
Hearts

Hearts to do good with 'em, in due Proportion to your Substance, the more present Satisfaction will arise to your own Minds; and every Act of Charity you do to the necessitous, in feeding the Hungry, cloathing the Naked, visiting, and relieving the Sick, and Imprison'd, will give a reciprocal Joy to your selves from the Joy of the Necessitous, upon your seasonable Relief, which cannot fail to redound to your selves from seeing the Joy and Comfort arising to them from your Bounty and Charity, so that it will excite you to bless God, who has made you capable to administer Seasonable and Comfortable Relief to their Wants and Necessities; for as it is a great Comfort to the necessitous to receive your Relief, so your Administration of it where it is really wanted, will leave a mutual Comfort upon your selves, from the innate Concern of humane Nature one for another; and not only so but a greater Satisfaction will still arise from your Acts of Charity upon the Account of the sure Promises of God of your future Reward, and that Christ sets all such Acts to his own Account and will certainly repay them.

Y o u have also the Comforts of becoming Exemplary in your Lives and Conversations, because you are placed in higher Spheres than others, so that your Righteousness will not be only to your selves, and redound to your own private Welfare, but will extend its Illumination as far as your Concerns, and Characters; and not only your own Household, Neighbourhood, and Tenants, but also the very Objects of your Charity, and as many

as shall have any Concerns with you, and many also, that shall but hear of your spreading Reputations, which will carry along with them true Honour, and lasting Esteem, will be induc'd to imitate your Vertues, in such Degrees, that their different Circumstances will admit of: And how comfortable must it be to see Virtue, Religion, and Godliness thrive and flourish by your shining Examples. So that the Advantages of your Virtues, above others, are very considerable, and vastly great \*.

ARE you Poor, or in low and mean Circumstances in the World? Your Righteousness may indeed labour under some Disadvantages so that it will less become imitable; yet it will give you Veneration and Esteem with all good Men, it will put you under the Care and Conduct of Christ, and the Guardianship of his Angels, and will afford you that Peace of Mind and inward Satisfaction, that will be able to support you under all outward Calamities of this Life, you will also have such a Measure of this World's Good, as God sees will best tend to your spiritual Welfare; and either by your own honest Endeavours enable you to procure a Sufficiency of the comfortable supplies of Life; or else by your proper Application for Relief, will open the Hearts of your

The contrary may be observ'd from the contrary Practice of rich Men; how sad then must it be for rich Men to be Vicious, and to lay a Foundation for the Growth of Vice, which will also thrive and encrease by their Examples? How should these Considerations excite rich Men to be Virtuous, as well for the Sake of others as themselves? The same Inference may likewise be made in Proportion to the Trusts of all Men.



Fellow Christians to afford it you while in this Life, and at last receive you to the everlasting Treasures of his Kingdom.

**ARE** you Parents of Children, or Masters of Servants? Then you will have the inward Satisfaction that your Examples will give a double Engagement to your Admonitions, Counsels, Advice, and Corrections, when necessary; and create in 'em a readiness of Obedience, to all your lawful Commands.

**ARE** you Children, or Servants? Then you will have the Satisfaction of giving your Parents, Masters, or Mistresses, that true Delight, and Complaisancy, which must be the natural Result of your Obedience to 'em: And the Faithfulness of your Discharging that Trust committed to you, will gain you the Favour of God, and a Reputation amongst all good Men; and a Blessing to attend your future Concerns and Affairs; You will hereby become the Care of the Angels of God, who will accompany and attend you, to minister such Comforts to you as you shall stand in need of for your present Support, and future Welfare.

**ARE** you Ministers of the Gospel of Christ? Oh! then what blessed Influences will attend your Labours? Your shining Examples will add an hundred fold Force to your Instructions, Admonitions, Counsels, Advice, Reproofs and Exhortations; and give Life and Energy to every Sentence that shall drop from your Lips, so that they

will enter the Hearts of your Hearers, prepared, by your Examples, to receive the Seed of the Word of God, which will bring forth the more abundantly from your former Care of preparing the Soil, by doing that your selves, which you instruct them in the Practice of. The Advantages therefore of your Virtues are very considerable as well as those before observ'd of the Rich.

AND what mutual Comforts must then arise between such Ministers and such Flocks, even under the Expectation of a happy Meeting before Christ, at the Resurrection of the Just; when the Ministers shall be able to present their Flocks before him, as the Fruits of their Labours, and the Purchase of his Blood? I say, what Comforts at present must arise from these Expectations?

BUT then, what will be the Fruition and Enjoyment of those eternal Treasures, which Christ will put all his faithful Servants, Rich and Poor, Masters and Servants, Parents and Children, Ministers and Flocks, into the Possession of, when he shall say unto 'em all together, *Come ye blessed Children of my Father inherit the Kingdom prepared for you from the Foundation of the World?*

OH! then, how will the Poor rejoice to see their Debts repay'd, and the Rich ten thousand fold rewarded? And then, how will the Rich rejoice to see the Objects of their former Charities, the Favourites of Christ and their Poverty turn'd into Crowns of Glory; and this perhaps owing, in a great Measure, to their tender Concern for 'em,

'em, when they were the Objects of their Pity and Relief; by the proper Applications of which, they were probably invited to the Imitation of their Virtues, in Religion and Godliness?

WITH what mutual Joys will Parents and Children, Masters and Servants congratulate each other upon their Entrance into these Possessions, that they thro' the Expectation of here, had encouraged each other in Religion and Virtue, the only Means to procure 'em?

AND what Transports then will fill the Hearts of Ministers to see the Fruits of the Labours, Cares, and Concerns of their Seed-Time end in so plentiful a Harvest? Oh! then what Joys will their Flocks abound with to see their Ministers so infinitely rewarded for all their Care and Concern for their eternal Welfare?

THUS every ones Joys will be reciprocally Additional: Here are the highest Extasies of Delights, and united Love; which are not short and transient, not vanishing or fading; but permanent and durable, encreasing, and everlasting: They vanish not in the Enjoyment, but in the Possession will be exceedingly above our most raised Comprehensions, and present Expectations; our most extensive Imaginations, here, can never fathom these inconceivable and inexpressible spiritual Enjoyments.

How then can we cast an Eye into Futurity and its Treasures, and be taken up with the Trifles

fles of this Life, or in the vain Fruition of worldly Enjoyments; all which in a very short time, we must be strip'd of by Death, which tho' it is shocking to Nature to think upon, and we are assured we must go thro' it, and leave this Abode and all the present Pleasures of Life; yet by the Advantages of an holy Life, the Terrors of Death it self are taken away, and can even make the Apprehensions thereof easy to the Mind, which wou'd otherwise be dreadful and tormenting: So that an holy Life will remove all the dreadful Terrors of Death it self, and make the Thoughts of our Passage Easy and Comfortable; which when we have once pass'd thro', we shall (being qualify'd by Holiness) immediately enter into the Care and Conduct of Angels, and be receiv'd into the Society of all the holy Saints and Martyrs and godly Men of all the Ages of the World, that we have, or have not, either heard or read of, or known; and be admitted into their Communion, and with them behold and enjoy the Glories of our Creator and Redeemer, in the Essence of the Divine, and Exaltation of his humane Nature, and never more become separate from his most desirable, and Soul ravishing Presence: The Expectation of which cou'd make St. Paul\* choose Death

\* St. Paul, very probably in one of his most spiritualized Retirements, and Meditations upon the inexpressible Glories and Joys of Christ's spiritual and heavenly Kingdom, was thereby raised above himself, and for the Time, almost in its very Enjoyment; so that he was, as he expresseth it, caught up into the third Heaven or Paradise, being so far spiritualized that he was raised quite above his bodily Senses; so that he cou'd not discover whether or no his Spirit was confin'd to his Body during the Transport: In which spiritual Flight and Extasy, being in Danger of being *exalted above Measure*, as being either yet in the Body, or sent back into it, *there was*, saith he, *given to me a Thorn*



Death rather than Life, or *to be dissolv'd* that he might *be with Christ*; only he cou'd be content with Life during his Pleasure that he might be a further Instrument of perswading others to accept of the Offers of Christ's Mercies upon Gospel Terms.

AND I doubt not, but whoever makes a Proficiency in Godliness will find the Apprehensions of Death less and less terrifying to Nature in Proportion to their Faith in Christ and Duty to him; who by his Death hath taken away its sting and made the Apprehensions of it much more easy to all his true Followers.

AND where the Apprehensions of Death are made easy, then must all States and Conditions of Life be so too, for this will enable us to resign our Wills to God's; and in all Circumstances to strive after true Contentment; and endeavour to be as useful as we can while it shall please God to continue us here, that we may at last give up our Accounts with Joy to Christ, according to the Trusts and Talents he had committed

*Thorn in the Flesh, the Messenger of Satan to buffet me; for this Thing I besought the Lord thrice, that it might depart from me.* Which I take to signify his return to the common Infirmities of the Flesh, from which he entreated thrice he might have been deliver'd, and continued absent from, that he might have remain'd in *that* present Enjoyment: But Christ, who had more Work for him to do in the Body, return'd him Answer; *My Grace is sufficient for thee*, or altho' thou mayst not yet enjoy the Glories thou hast had so great a taste of in this Transport, and Revelation, I having yet more Work for thee to do on Earth, yet my Grace will be sufficient, (thro' all thy Tryals, Trouble, Temptations and Infirmities, while in the Body) to conduct thee safe to the unmolested Joys of my Presence, when thou hast finished that Work I have appointed thee to do for my Church upon Earth.

to us, whether they were Riches or Knowledge, or both; whether we were Masters or Servants, Parents or Children, Pastors or Flocks, or whatever else we were, whether Bond or Free; this will entitle us to an Entrance into the everlasting Glories of that inexhaustible Fountain of all Perfections, and Happiness, Delights, and Satisfactions of the adorable unoriginated Essence of the undivided Trinity, whose Distinctions of Father, Word, and Holy Spirit in their Communicable Goodness to us, shall concentre in one undivided Essence, and God become ALL in ALL.

I SHALL conclude with the following Meditations.

WHEN I read over the Holy and immaculate Life and Conversation of our blessed Redeemer, how he went about doing Good and working Miracles to confirm the Truth of his Doctrines, and consider how sweet his Company and Converse must necessarily have been to his co-temporary and beloved Disciple, Oh! how am I enflamed with a Belief of what Happiness they must enjoy from his Divine Presence, even in his Humiliation, when even the very Narrative of it fills my Heart with such feeling Love to him, that I could have thought it the greatest Happiness of this Life to have enjoy'd it here in such mean and low Circumstances; then how much more must the Desire and Expectation of the Enjoyment of it, in his most exalted Glories in Heaven, raise and ravish my Soul?

WHEN I consider, O Lord. what thou hast done and suffer'd to bring Mankind into the Way of Salvation, that thou hast suffer'd a most shameful Death to bring us to Life, and hast loosed the Adamantine Bars and Bolts of Death, by thy Resurrection from the Grave to destroy its Dominion over Mankind, and to purchase for us, and ensure to us, also, a Resurrection to Life and Immortality; how does this fill me with the comfortable Hopes and Expectation of the Enjoyment of thy Presence in everlasting Glories, where I shall not enjoy thee in thy Meannesses, but in thy most exalted Perfections; and not for a short Time but to all Eternity; when and where nothing can be able to separate me from thy Presence, nor rob me of those full and compleat Satisfactions it Affords.

WHEN I read of thy Appearance to thy Disciples after thy glorious Resurrection to comfort, support and strengthen them; methinks the same Comforts enter my Soul.

WHEN I read the Passage of thy Accompanying thy two Disciples to *Emmaus*, and of thy talking with them by the Way, before thou hadst made thy self known unto them; and that thou wast known unto 'em by breaking of Bread; does not then my Heart burn within me as theirs did? And shall I not then up and seek after thee amongst the rest of thy Disciples and true Followers, until with them I shall not only enjoy thy Presence for a Time but for ever?

AND

AND now, O Lord, as thou didst enter the Room amongst thy Disciples the Doors being shut, so do thou, O Lord, enter into, and take Possession of my Heart; and as thou art now ascended into Heaven, so let my Heart and Affections ascend thither to thee, that they may attract my Soul to the everlasting Comforts and Glories of thy immediate Presence.

AND now, O Lord, in the midst of my Retirements and Spiritual Meditations, when I can lead up my Soul, as it were, to Heaven, how sweet are the Ravishments and \* Transports I feel

\* All Transports and Ravishments are not of the Spirit of God; it being an Artifice of the Devil, by transforming himself into an Angel of Light, to deceive, who he can, with the Spirit of Enthusiasm instead of it, which he endeavours to represent as a Spirit of Truth, by giving them a Zeal, as they imagine, for the Cause of Religion, and then will elevate and carry them on with a flaming Fury, in which they have, many Times, profess'd themselves engaged in the Cause of God and Truth.

But to discover and distinguish between the Spirit of God and Truth, or of the Devil and Falshood, we must try the Spirits Intentions we are govern'd by.

Whoever, in any of their Transports, Extasies or Ravishments, are carried away from a mutual Love, and Concern for all Mankind, or tho' they profess to have it, and in Zeal for their spiritual Welfare, will seek to procure it for 'em by War, Bloodshed, and Slaughter, and to convince 'em, of their Love, and Concern for 'em and good Will to 'em, will either force 'em into their Communion or destroy 'em: I say, whoever are persuaded, by such kind of Spirit that this is doing God Service; let their Flights of Extasies, Transports and Ravishments be carried never so high and their Zeal never so flaming, it is not of the Spirit of God and Truth; but of Enthusiasm, Biggotry, and Falshood, which proceeds from the Devil.

This condemns Biggotry of any kind, as the turning of Churches into Stables and burning Common prayer-books out of Zeal for Religion: Or on the other hand pulling down Meeting-Houses, or any Places e-  
rected



feel in Conversing with thee? In which I cou'd with *St. Paul* covet to continue; but quickly feel that *Flesh and Blood* are not capable long to bear it, but I am thereby remanded back to pursue the Concerns belonging to my present State; and must now content my self with only some faint Tastes and Resemblances of those spiritual

rected for Religious Assemblies; for tho' different Persuasions in Points of Worship may be matter of our Disputes, they ought not to be the matter of Quarrels nor to cause our Pulpits to sound Alarums to War: For the Disciples of *Christ* frequently laid down their Lives in Defence of their Doctrines, but never took up Arms to defend them.

Whatever Comforts, Extasie, Ravishments, and Transports proceed from the Spirit of God can never be contrary to the Fruits of it; which are, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance*, against such there is no Law. *Gal. v. 22, 23.*

For even in the highest Perfections of mutual Love, unmolested Joy, and everlasting Peace, will the Happiness of Heaven, in a great Measure, consist: There is Love, but no Envy; Joy, but no Grief; Peace, but no Effects of Anger, can ever enter into these blessed Possessions.

And Oh! how happy wou'd this World's Inhabitants be, if they wou'd but once resemble these Angelical Delights by doing God's Will on Earth, as it is done in Heaven; then wou'd Biggory and Enthusiasm vanish and disappear; and all inward Joys and Transports proceed from the Spirit of God and Truth, and be the very Tastes of the Joys of Heaven it self, in representing its united Raptures of reciprocal Love, and mutual Transports of unmolested Joys; of which, while we are here, we must only be contented with such small Tastes and Resemblances that our Aspirations after it are capable to afford.

But in Heaven nothing can ever break thro' to disturb or lessen that Peace and Joy, which will ever be above our most elevated Apprehensions, Conceptions and Expressions, while we live in this present World.

For if *Flesh and Blood* cou'd relish, or fully conceive, and express the Joys of Heaven, we shou'd then find this Life a Burden, and not worthy of our Care or Concern: But as God has created us with Bodies as well as Souls, so he has given us suitable Concerns for each, so that we find in our selves a natural Propensity to desire and seek after the necessary Supplies of our Bodies; and have likewise so much of the future Glories of Heaven represented to the reach of our spiritual Capacities, as may enable us with Diligence and Chearfulness to seek after them also; but by the shortness of our Comprehensions at present, we are enabled patiently to wait for them; otherwise we shou'd think Life too tedious, tho' so very short.

Joys,

Joys, which I now live in Expectation of and will be the Result of my continued Obedience to the holy Laws and wise Precepts thou has directed to bring me to thy self; I will therefore leave my Heart and Affections with thee, and lodge my *Treasure* in Heaven, while I finish my Warfare on Earth, and endeavour to make good the Discharge of my Trust in the Improvement of those Talents, which thou hast committed to me, that so at last I may come to enjoy for ever those heavenly Treasures, upon which my Heart and Affections are fixed, being ready to give up my Accounts with Joy, having my imperfect Obedience made acceptable thro' the unerring Obedience of thee, my blessed Redeemer, and to receive that blessed Sentence, *Well done good and faithful Servant, enter thou into the Joy of thy Lord.*



*FINIS.*

---

# THE CONTENTS.

## SECTION I.

1. **O**F the Creation of Angels. Page 20
  2. Of the Sin of the Apostate Angels. 21
  3. Of the Creation of Man, consider'd at his first Entrance into Existence. 22
  4. Of the Fall of Man. 25
  5. Of the Consequences of it, and Man's Redemption by Christ. 26
  6. Of our coming into the World by lineal Generation, and of the Innocence of Infants. 31
- 

## SECTION II.

1. The Continuance of Children's Innocence depends very much upon the Care of Parents and Nurses. 34
2. The Value of their Souls consider'd as the strongest Motive to this Care. 37
3. To Teach them Gratitude, and to keep them from the Inlets of Pride. 39
4. To keep them from Revenge, and to teach 'em to return Good for Evil. 40
5. To

## THE CONTENTS.

5. To keep 'em from loose and vain Company. 41
  6. Not to be harsh with 'em, thereby to make their Fear of you slavish. 42
  7. Set 'em good Examples; the Effects of the Contrary in an Inference. 44
  8. To give proper Praise to pretty and commendable Actions, and to Discountenance the Contrary with Dispraise, since a good Name ought to be sought for by all Men, thro' Virtuous Actions; with the Effects of giving Commendations to Vice, and Inferences to excite to the former Directions. 45
  9. Rules to be observ'd in teaching Children to read with the Conclusion of the second Section. 46
- 

## SECTION III.

1. That your Actions are your own. 50
2. What the Soul is. 51
3. The Sensations belonging to the Connection of Body and Soul, which must cease; and no Sensations belonging to the Body without the Soul. 52
4. The Sensations or Faculties properly belonging to the Soul whether in, or separate from the Body, and that these will continue and encrease in the Soul, in its Separation, and when reunited to the Body at the Resurrection; But bodily Sensations will be changed and spiritualized, with an Inference. 53
5. How the present Life is maintain'd, or union between Soul and Body. 55
6. The



## The CONTENTS.

6. The Prejudice of Excesses in Meat and Drink. 56
  7. The Temptations of the World, the Flesh, and the Devil how they are offer'd, with Directions to overcome them; and how to attain a Love to God necessary to preserve us from being overcome by Temptations. 57
  8. Benefits arising from Victories over Temptations. 58
  9. To shun bad Company, which you cannot reclaim. 59
  10. To keep good Company: Bad Company Infectious, therefore it is the Devil's Device to draw as many as he can into it, and to that End will perswade 'em its Time enough to be Religious, and those who have thus been prevail'd upon, if they shou'd offer to repent, then he'll endeavour to perswade 'em its too late. 60
  11. Where the Devil's first Devices fail he will try more privily to overcome, with Helps against being overcome by him; with the sad Consequences of being overcome by Temptations. 65
  12. Recreations and Diversions how far Lawful and Expedient with their good Uses, and how they become Snarers. 66
  13. The several Capacities and Circumstances of Youth consider'd, all are to do to others as they wou'd have others to do to them; with the Obligations of those who are born Heirs to great Estates, and of Learning; and that both must be apply'd to Charitable Uses. 69
14. Of

## The CONTENTS.

14. Of Trade in General, with the Reasons of its Decay, and how it may be amended. 77

### SECTION IV.

1. The Government of your selves prepares you for the Government of Families. 86
2. Wherein true Happiness consists. 88
3. The renewed Assaults of your spiritual Enemies, to tempt you to fix upon present Things instead of God and future Things for your Happiness. 91
4. Proper Meditations to overcome these Temptations. 92
5. Motives to renew and continue holy Resolutions. 93
6. The Effects that wou'd follow our fleshy Inclinations being let loose from Government, with the Happiness consequent upon the good Government of our selves. 95
7. The Happiness of a religious married State, with Meditations to help against Acts of Venereal Uncleaness. 100
8. The ill Consequences of the Romish Priests being prohibited that Sacrament of their Church, Marriage, in a marginal Note. 104
9. Directions to either Man or Woman, who have missed of choosing a religious Fellowship, how to win them to Virtue; and not to defile the Marriage Bed, with the Happiness of united Affections. 106
10. Of their jointly receiving the Lora's Supper and their Care to procure Baptism for their Children. 108

## The CONTENTS.

11. *That Infants have a right to Baptism; and that Water-Baptism is a positive Institution to be continued in Christ's Church to the End of the World; with some Observations of the ill Uses that have been, and are, made of it, whereby others have been tempted to the entire Disregard and Neglect of it.* 109

## SECTION V.

1. *The Enemies of your Happiness are to be opposed with Courage and Resolutions, who tho' they appear as Giants and Monsters, by your resolved Engagements will fly and Vanish.* 115
2. *Happiness not to be found in Riches, nor in fleshly Gratifications, nor in Pleasures, nor in any fashionable Vices.* 117
3. *The Effects of nibbling at the Devil's glittering Baits, and the ill Consequences of swallowing his outward sweeten'd Pills, and the Danger of the Patients becoming irrecoverably stupid by 'em if proper help be not administer'd, and receiv'd in Time.* 118
4. *The Causes of the Disorder enquir'd into; intended Antidotes prescribed for removing them, and the Dangers of refusing, with the good Effects of receiving them; to prepare for the taking of 'em.* 119
5. *That there is no Remedy after Death, nor future Offers of Mercy cou'd be receiv'd, may appear from Reason as well as Scripture,*  
M *with*

## The CONTENTS.

- with the great Danger of the Lethargy of Security, in an Inference.* 122
6. *Of those who purpose Repentance but defer it, with Persuasions to set about it without Delay, from the great Dangers that attend its being put off.* 123
7. *Profane Company to be forsaken in order to it, with Considerations to help you how to break off from them.* 124
8. *The first Motives to Repentance are Self-Love, and fear of Ruin; the Love of God necessary to ensue and accompany it, thereby to sweeten its Bitters, and to produce Faith and Reformation; and that these Antidotes will expel the poisonous Effects of the Devil's Pills, and restore the Soul to a state of Health.* 125
9. *The Love of God enforced by two Similies, or Comparisons, with some other Motives to speedy Repentance, Faith and an holy Life.* 127
10. *The Sins of David, &c. recorded in Scripture, no Encouragements to defer Repentance, but an Argument that we ought speedily to set about it; their Sins not being recorded for our Imitation, but for Warnings to us to be watchful; their Repentance is only recorded for our Imitation.* 130
11. *Solomon no greater Gifts in Grace than common; the ill Uses of his particular Wisdom and Inspiration temporally punish'd, whether his Repentance was real a Question, with Temporal Punishments upon Posterity wisely order'd, in a marginal Note.* 132
12. Medi-



## The CONTENTS.

12. Meditations to help forward your Resolutions to speedy Repentance, with the Extent of the Power of the Church in retaining or remitting of Sins, and the present pretended Power of the Romish Priests Absolution disprov'd in a marginal Note. 133

13. The good Effects that will attend Resolutions to and the Practice of Repentance. 139

---

## SECTION VI.

1. The Satisfaction arising from a religious Life Engagements to continue in it; here we are in no State of Perfection we must therefore be watchful that we be not again entangled. 140

2. St. Paul's Assurance of his future Happiness did not wholly depend upon his past Repentance and Reformation, but on his Resolutions to continue watchful, which Duty he frequently inculcates upon his Flocks in his several Epistles to them. 141

3. The Doctrine of the Infallible Perseverance of the Saints, or of the impossibility of falling away from a State of Grace, confuted, with the ill Consequences of it. 146

4. What it is that renders Men guilty of Apostacy, or lays them under an impossibility of being renew'd to Repentance, that Sins of Infirmity, &c. are pardonable by renew'd Repentance, and that Sins of Inadvertancy shou'd make us watchful; and that none are Apostates that can and will repent. 149

## The CONTENTS.

5. It is possible to gain and continue a well-grounded Hope and Assurance of the Favour of God and our own future Happiness. 150
6. Without Holiness, Heaven and the Presence of God cou'd give us no Comfort. 151
7. The Necessity of continual Perseverance and Watchfulness, and the Danger of security. 152
8. Faith in Christ, to help to rise again after Miscarriages; what Faith in Christ qualifies us for the Promises of the Gospel, &c. 153
9. Meditations to fortify against a Relapse. 155

## SECTION VII.

1. The Advantages of a Godly Life, first consider'd as to the Rich. 160
2. To the Poor. 162
3. To Parents and Masters. 163
4. To Children and Servants. *ibid.*
5. To Ministers and Flocks. *ibid.*
6. The Advantages consider'd jointly, and their mutual Joys upon meeting in Heaven. 164
7. The Terrors of Death remov'd by an holy Life. 165
8. Concluding Meditations to excite to Joy, and Gratitude to God, with a marginal Note to discover between the Spirit of Enthusiasm, and Truth. 168



The END.

## Advertisement.

Mary-Bridge Derby, Nov. 1. 1737.

Here having been a larger Demand from the Publick not only for my two Books of *Philosophical Meditations*, (which are quite out of Print) but also for the *Journey thro' the World*, and *Philosophical Dissertations* than was at first expected. I purpose (God willing) to publish by Subscription, a Second Edition of all the above-mention'd Pieces, without Alterations or Additions, which will be printed to the same Size of the former Editions that any Person who is not furnish'd with them may be supply'd either singly or together, and will have given with them *Gratis* a general Title to the whole, which will be sufficient to make a large Octavo Volume when Bound together.

I purpose having them ready to Deliver to the Subscribers by *Midsummer* next, or soon after, upon the following Conditions, *viz.*

The two Books of *Philosophical Meditations*, and the *Philosophical Dissertations* will be contain'd in about Thirteen or Fourteen Sheets at Two Shillings and Six-pence.

The *Journey thro' the World*, in about Twelve Sheets at Two Shillings, the whole printed on a Superfine Demy Paper and New Letter.

# ADVERTISEMENT.

N. B. Any that receive these Works who are not furnished with my two Volumes of *Philosophical Meditations*, and shall give in their Names for 'em to the Deliverers of these Books, they sending the Numbers to me before next *Lady-Day*, may be furnish'd with them at the Price and Time aforesaid;

By Benjamin Parker.

## ERRATA.

Page 21. Line 11. in Note, for Now to the, read Now to be the. p. 28. l. 23. for ensured to us, r. hath ensured to us a Resurrection from the Grave. p. 30. l. 27. for shapen'd, r. shaped. p. 31. l. 16. for undegested, r. undigested. p. ib. l. 21. for vegetative, r. vegetative. p. 36. l. 31. for this, r. hi. p. 52. l. 19. for Destruction, r. Distraction. p. 64. l. 12. for Destruction, r. Distraction. p. 74. l. 12. for in, r. to. p. 77. l. 12. to depre, add from. p. 94. l. 10. dele and thereby. p. 137. for rest to, r. rest as to. p. 133. l. 12. for and, r. end. p. ib. l. 13. to involve, add and. p. 139. dele the first to, and last to. p. 150. l. 1. for and natural, r. and to natural.

Some Errors in paging the Contents the Reader is desir'd to Correct, the Author not being present when printed.





BOOKS printed by, and for T. WARREN, and  
 Sold at his Shop in the Bull-Ring, Birmingham.  
 Where all manner of Printing-Work is well done at  
 Reasonable Rates.

THE Christian Family Prayer Book, or Family-Prayers for  
 Morning and Evening, With variety of occasional Forms,  
 Prefaced with a discourse, representing the reasonableness and Use-  
 fulness of FAMILY RELIGION. By Samuel Bourn. Recom-  
 mended by Dr. I. Watts, Price 2s.

The Duty of Prayer: Or, the Young Christian's Prayer Book,  
 design'd more especially for the Use of Young Persons of both  
 Sexes, and of all Degrees. With a Prefatory Discourse on the Na-  
 ture, Excellency and Foundations of Prayer, the stated Seasons for  
 it, and the Manner of performing it acceptably to God, and with  
 Advantage to our selves. By Samuel Bourn, (Author of the Chris-  
 tian Family Prayer-Book.) Price stitch'd 1s. 6d. Bound 2s.

SERMONS on the following Subjects, viz. 1. The Advantage  
 of the Living above the Dead. 2. The Comfort and Happiness of  
 true Believers. 3. The Art of numbering our Days. 4. The  
 Extremity of his People, God's Opportunity. 5. Elihu's Advice  
 under Affliction. 6. The Manner and Advantage of setting God al-  
 ways before us. 7. Jesus Christ the Father's Servant. 8. God the  
 Shepherd, or Restorer of his People. 9. The Repentance of a  
 Church, its best and only Security. 10. The Removal of the  
 Righteous, or decaying Piety a Call to Prayer. 11. The deplor-  
 able State of a People, or Nation, where Iniquity abounds. 12.  
 Visible Judgments on some, a loud Call upon others, to close and  
 serious Reflection. 13. Christ the Sun of Righteousness, &c. 14.  
 Elisha's Cry after Elijah's God, &c. By the late Reverend and  
 Learned, Mr. Edward Brodburft. Price bound 5s.

A View of Death: or the Soul's Departure from the World. A Philosophical Sacred Poem. With a Copious Body of Explanatory Notes, and some Additional Compositions. By J. Reynolds. The Third Edition. To which is prefix'd, Some Account of the Life of the Author, chiefly extracted from his Manuscripts. *Pr. bound 2 s. 6 d.*

A general History of the Proceedings and Cruelties of the Court of Inquisition in Spain, Portugal, &c. With Copper-plate, representing the Bloody and Inhuman Tortures of the Inquisition. *Price bound 2 s. 6 d.*

A Voyage to *Abyssinia*. By Father Jerome Lobo. a Portuguese Jesuit. Containing, A Narrative of the Dangers he underwent in his first Attempt to pass from the Indies into *Abyssinia*; with a Description of the Coasts of the Red Sea. An Account of the History, Laws, Customs, Religion, Habits, and Buildings of the *Abyssinians*; with the Rivers, Air, Soil, Birds, Beasts, Fruits and other natural Productions of that remote and unfrequented Country. A Relation of the Admission of the Jesuits into *Abyssinia* in 1625, and their Expulsion from thence in 1634. An exact Description of the Nile, its Head, its Branches, the Course of its Waters, and the Cause of its Inundations. With a Continuation of the History of *Abyssinia* down to the Beginning of the Eighteenth Century, and Fifteen Dissertations on various Subjects relating to the History, Antiquities, Government, Religion, Manners, and natural History, of *Abyssinia*, and other Countries mention'd by Father Jerome Lobo. By Mr. Le Grand. From the French. *Price 5 s.*

A Dialogue between a New-Baptist and a Church-Man, Occasion'd by the Baptists opening a New Meeting-House, for reviving Old Calvinistical Doctrines, and Spreading Antinomian, and other Errors at Birmingham in Warwickshire. *Price 6 d.*

A Complete Guide to the English Tongue *Price 1 s.*

Reading made Compleatly Easy. *Pr. 6 d.*

Religious Courtship abridg'd. *Price 1 s.*